

John W. Elliston

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THE
RELIGIOUS MONITOR,
AND
Evangelical Repository.

DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET FORTH IN THE FOR-
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CHURCHES IN HOLLAND.

VOL. IX.

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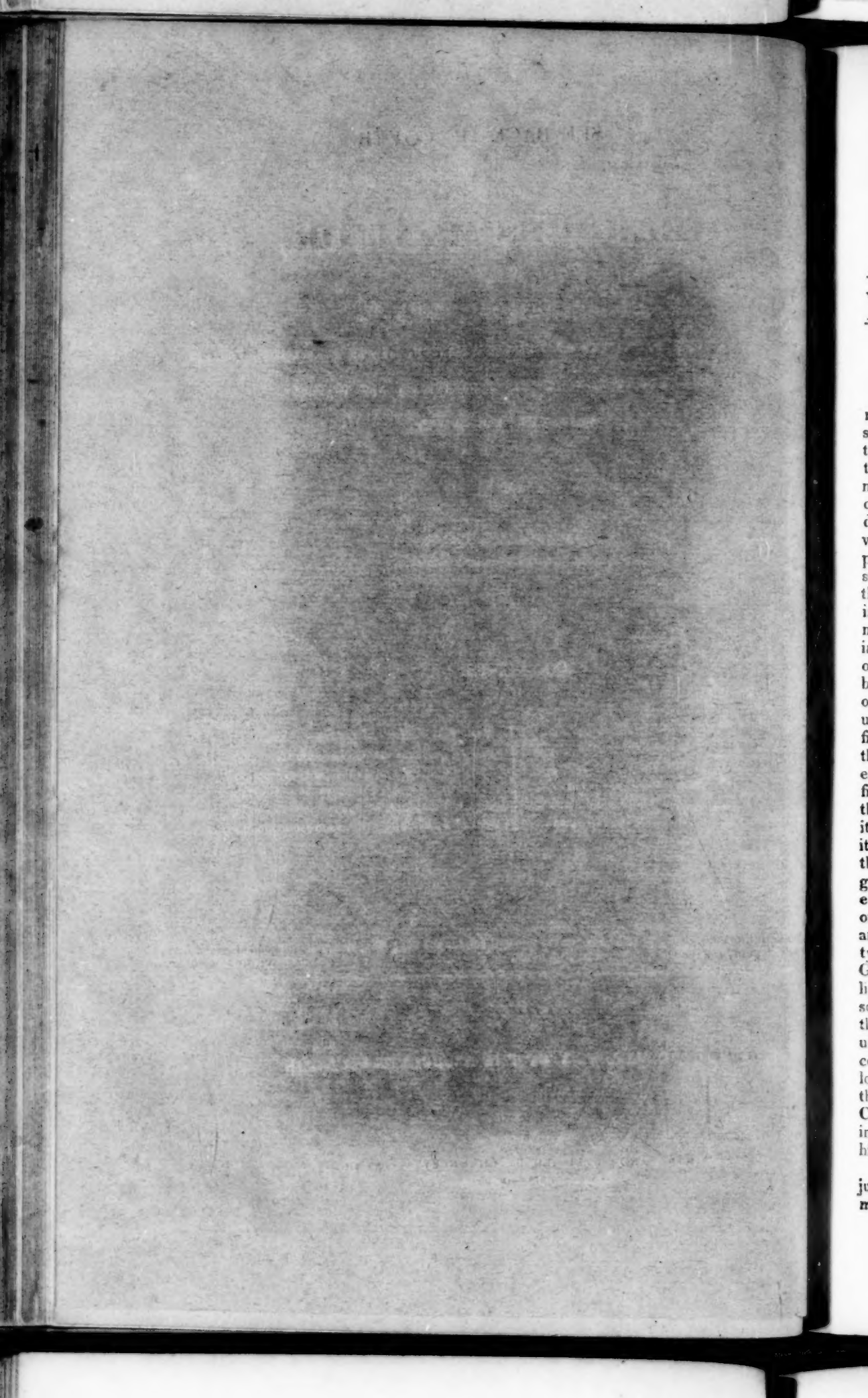
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Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where is the good way,
walk therein, and ye shall find rest to your souls. JAN VI. 16.

EDITED BY A MINISTER OF THE ASSOCIATE CHURCH.

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MEMOIRS OF MRS. CAMPBELL.

(Continued from page 150.)

May 25th: Being the Lord's day I was made to rest in the Lord's love, in a more soul-satisfying manner than I had attained to for several months past. For it pleased the Lord to exercise me with desertion, much occasioned by my slothfulness and sins of omission, and then in my outward condition I was trysted, (visited, or met,) with many things that seemed to contradict promises, I was once made to take hold of, & some things I did, and intended to do, which the Lord discovered to me, to be his will, in the doing of which I met with disappointments, and in what I intended to do according to the will of God, I met with much opposition. By these my spirit was much broken and my expectations very low. Yet on that day, the Lord did in a great measure show me my blessedness in Christ Jesus, first, by letting me see the blessed effects of the gospel on me, in being to me the power of God unto Salvation; my experience did fill my mouth with arguments, to prove that the scriptures are the word of God, and that it was the spirit of God, and not my own spirit, that had applied the word to my soul. By the virtue of it, sin is killed, the enmity against God taken away, the saving knowledge of God given, and the knowledge of ourselves, what we have been, what we are, and what we shall be, and what our duty is at all times. And when the spirit of God applies this word, it has divine power, light and love, going along with it to the soul, working blessed effects there, turning the soul from darkness to light, from Satan unto God, causing the rebellious will to become an obedient subject, and the proud and lofty to become the weak and lowly, and the lover of self, to become the lover of Christ. Faith being exercised in all, resting in Christ, conveying into the believer of his fullness, with and by the word.

When the Lord cleared up to me my justification, in some measure, by his work in my soul, then my blessedness in Jesus

Christ was holden out to me in many promises made to believers in the scriptures.— My soul was ravished with the love of Christ. I found myself blessed in him, who had chosen me, & in him, whom I had chosen as the portion of my soul. His love was so prevalent that I could love no other but whom his love did move me to. I found myself Christ's captive, and that was my freedom, my joy, and my glory, and as I could, I bound myself, and all that eers should be mine, to be his bond servants.— I wept and made supplication, that he would make me for his glory. And I remembered how that had been my desire, these two years by gone, ever since the Lord had manifested his loving kindness to me, and yet I was an empty vine. I remember how earnestly and how frequently that year, I was in Dipple, I desired work to do for God, and opportunity to vent his goodness, and be for use to his people. And this last year I got my desire; the Lord did call me out of Dipple, contrary to what once I intended, and had chosen my lot for me to be in Elgin for a year, where the Lord pointed out work for me to do for him. And there I had opportunity to declare the goodness of God, and to sympathize with, and be of use to some of the people of God. And yet I neglected and was slothful in doing what work the Lord gave me to do; and I had no power to praise God, and was still straitened when I was in the company of the fearers of God in that place, and very seldom got power to be exercised in prayer with Zion's matters. There the Lord opened up to me, that I had relied too much on my own strength, and did not fear the want of ability, if I had opportunity, seeing the Lord had given me a will, and my design was right, and that if I should honor God in time coming, my boasting should be excluded.

Then on this Lord's day I was helped to seek to glorify God, when in a marriage state. While I was thus exercised, the Lord did hold forth two duties to me, the one was to show forth his praise, who had

called me from darkness into his marvelous light, and the other was to offer up my body a living and acceptable sacrifice unto God. My soul being espoused to Christ, made me willing to submit to be a sacrifice to God in the world, by being disposed of in every thing as he pleased. The love of Christ did so fill my soul, that I saw by faith a blessedness from him in the sharpest trial, I could meet with; and for all the former and the present troubles I had, and for what the future seemed to be, I could not but sing a song of praise, that my beloved was the chief among ten thousand, and the lines had fallen to me in pleasant places, and the inheritance I got excelled in beauty,—that I had got a pleasant land and of a goodly heritage of the host of Nations.

I found every ingredient in my cup necessary; all coming to me from a loving Father and a skillful physician. On the same day the Lord did much commend to my soul the grace of faith; letting me know how it pierces the clouds of sin, and infirmities, and makes the soul that has it sometimes to read its name in the book of life, and to triumph when fighting. My soul was filled with longing desires after full fruition and the immediate enjoyment of God in Christ. The first fruits of the spirit confirmed me of the truth of that word, "that the saints shall be joyful in glory." My being in the world was a burden to me, because I could not be kept from sin.

I was wearied of my tabernacle of clay, because by it, I was kept from communion with God. The love of God in Christ put me to silence, so that I could do no more but desire the day might be hastened, wherein I should be made a bottle meet for holding that new wine, which now I could not bear,—even the love of Christ which passeth all understanding. What shall I say? Who can utter the spirit of God's language? They that are of the most quick understanding cannot read or speak, but lisp his sentences. For my own part I think it not strange that Disciples marvel that Christ should talk with a poor woman of Samaria, such a one as I, born a stranger to God and who remained so for years together—small and contemptible in myself, and in the eye of the world. But with my Lord there is no respect of persons. Necessity moved me to go and seek water, and I got the water of life. I have seen the Messiah in the gospel glass full of grace and truth; and my soul hath fallen in love with him, and I would have others to do so likewise.

I can show none of his glory so effectually as to make others descry it, for that is the work of the spirit of God. For I myself get but glimpses (glances in passing) until the day break and the shadows flee away. Yet I declare I have lost my part of heaven, if any shall have cause to rue their bargain who will choose him for their soul's portion. Come and see him. This will prevail most. When I had thus found the Lord gracious, I was made to consider, whether the Lord's anger and the distance I had found between Christ and my own soul, a long time before, was then taken away; I could not then know certainly; but I feared it was not, because, as I could, I was seeking an actual pardon for my actual sins which had occasioned my darkness, but could not then find it, and because, I was so little affected with the condition of the church, yet was made to believe that either the cloud was removed or that it was a lightening before a storm. All the week after, my spirit was possessed with much deadness, and was greatly straitened in secret and was meeting with trials in my outward condition. I being now about to enter on the married state, I was trysted, (visited, or met,) with some difficulty. with respect to the ceremonial part, because I would not have the office done for me by the present preachers in the land, finding the Lord and my conscience calling me not to meddle with them. This matter which gave me much trouble before and was likely to give more, was then so presented to my view, that it was a sharp trial to my faith.

Torrich, Sept. 12th, 1690.

I intended to go to Muirtown to see the Lady Muirtown, that I might have Christian fellowship with her and some others, which I had many times found profitable and refreshing. That morning I awakened out of my sleep, with a deep impression on my mind, that many and strong are the oppositions which Christians meet with, in their journey heavenward. Yet my mind was composed with these words, "they are kept by the power of God, through faith unto salvation." When I went to prayer I was again filled with the same thought, and that the violent take the kingdom of heaven by force. I was seeing this to be my own case, and made to bless the Lord for what he helped me to wrestle through, and to trust in him, that he would keep me up by his power, through faith unto salvation. I was so revived in my spirit that I hoped for some good to my soul, ere I should re-

turn, which I found by getting meat out of the eater. When I was going away my husband became very unwilling that I should go from home that day, there being companies of soldiers on the road the day before, and it was likely there would be some that day also. He was apprehensive they would take my horse from me. Yet I would go, not having any fear myself. A little after I went, I was vainly taken up in my thoughts with having the Master of Forbes, cousin-german to me, who was one of the commanders of my King Williams' army in the North, and was at that time at Inverness, to whom I thought, I would with boldness, have recourse and get reparation of any wrongs I should meet with from those of that Army. I also had some thoughts of my having a brother in King James's army, which was called the Brechin army, who had gone through the country a week or two before. While my mind was thus roving, as I came to Woodfield, near Oldearn, my horse stumbled, & I falling backwards broke my right arm. But the sense of my great mercy that my neck was preserved, when in such hazard, made me look on the breaking of my arm as a gentle dealing. I was made to look up to the Lord and bless him with my whole heart, for preserving my neck, and to believe his will to be good, in what he had permitted me to meet with. Mine eye was towards him, that he would enable me to go home, without being a trouble and a talk to those in the town about me. When I had composed myself a little, I caused the lad that was riding before me, to bind up my hand to my neck. And then I walked afoot till I came to some shearers, where I caused a man to set me on my horse, and so I rode home softly these two miles with a composed spirit, my thoughts of God in Christ affording me sweet meditation. That a strong sense of God being my Father, and that his love to me did exceed the love of earthly fathers. I was seeing myself as a child, in a parent's arms, the parent threatening to cast the child away, and yet the child will still smile on the parent, not fearing, because it knew the parents love. I was refreshed by some thoughts on the privileges of the Godly, in that all things shall work together for good to them, and that to them comes meat out of the eater, and sweetness out of the strong. And thus I have experienced that my most remarkable troubles had the most remarkable deliverances, and issued in the greatest benefit to my soul.

I was made to hope in him, that he would do me good, by my present distress of body. When my husband saw me coming home, he came to me; I told him I had hurt my arm, and I feared it was broken. They that saw me did not at first believe that my arm was broken, I was so composed, praise be to him who supported me in body and in spirit. It was near four hours after I came home, ere there came a man to bind up my arm. But they took my clothes off that arm, as soon as I came home, and laid it on a pillow. I had sometimes sore pain, and sometimes flames of heat and faintings till the man came. When I saw him my heart grew very faint with fear, that I would not be able to bear the handling of my arm.— I looked unto the Lord to help and pity me, in that hour of distress, for I had no power or might of my own: but my eyes were towards him, and these words were seasonably brought to my mind, "He giveth power to the faint, and to them who have no might he increaseth strength." After this I had courage and desired the man to do what was meet to be done to my arm, and not to spare because of my crying. The man set the bone right, in the midst of my arm, where it was broken, and laid the web of a sheep hot to my arm, and scabs which kept it soft to the next day, and then there was a binding plaster, applied to it. The first night I got refreshing sleep, which was the means of preventing a fever. Afterwards, the night was the severest time to me, for four or five weeks. The first week, I was in heaviness and straitened in spirit, and thinking it like anger and wrath in God against me that he had broken my bones, and the language of my soul was, Lord show me why thou hast broken my bones. And yet I was meeting with so much mercy, that I was refreshed in believing, that though it were in anger, yet there was love mixed with it. The first time I was able to bow my knee, it being a week after my arm was broke, being in the duty of prayer, I was begging that the Lord would give me light and knowledge of his will, as to the breaking of my arm, and show me if he was dealing with me in anger. While I was thus exercised, I found the Lord letting in light to my soul, by which I might discern, that he was not dealing with me in anger. I was made to see that in this respect, it spoke forth love, that when I met with the said accident, I found the north wind awake, and the south wind come and blow upon my garden so that the spices did flow out. I

found faith and love and patience put in exercise in my soul. Love making me welcome all things, that came to me from his blessed hand. Faith making me construct well of my trouble, and to say, "though he should kill me I will trust in him." Patience making me think my trouble little, and to say, it might have been my neck or my leg, it might be more painful, and tho' no chastisement be for the present joyous, but grievous, yet afterwards it will yield the peaceable fruits of righteousness to them, who are exercised thereby. There was another evidence from which I was made to believe it was not in anger, and that, was the great mercy and goodness that compassed me about as to the circumstances of my trouble; in that I was near home when my arm broke; in that I had so much judgment, spirit and strength, as to cause the boy help me to bind up my arm and to ride home while it was yet warm; in that I was kept from fainting on horseback. In reflecting upon those things, my soul was made to rejoice in him who was making all his paths to be mercy and truth to me; who was working all my works in me and for me. I was finding blessedness accompanying me, because the Lord was my God I was made to rejoice in the Lord Je-us, as being the blessed Jonathan, for whose sake God showed me kindness. The confirmation I had gotten, that the Lord was not dealing with me in anger, but in loving kindness and mercies, was very refreshing to me; yet I was not suffered to sit down with this, but was seeking daily that the Lord would make me to know his mind, and to do his will. As to the end, for which he permitted my arm to be broken. I read Flavel upon Providence which was useful to me. I had fellowship with some christian friends, which was refreshful to me. My arm gave me but little trouble in the day time.— Three weeks after my arm was broken the Lady Kilravock died, and though this was not a surprisal to me, yet my heart was much affected by it, there having been love and familiarity betwixt us. But my own loss was not that, which affected me most, but the "vanity and vexation of spirit I saw under the sun," of which she was a noted instance and example in my view, though I doubt not of her being an elect vessel. What I saw and knew of her was represented to me as it were in great letters. Let all Christ's followers study humility and not feed their hearts with high expectations in this world, and improve their pre-

cious and uncertain time in making progress in their journey heaven-ward. The wise Lord thought meet to deny this precious elect vessel many outward satisfactions which might be expected in her elevated and easy station, which in the end had this blessed effect, that she saw vanity and vexation of spirit written upon all worldly delights, and that man in his best estate is altogether vanity, born to trouble, and miserable because of sin; that her heart was weaned from creatures, and Jesus Christ precious. She endured much pain and sickness for the last half year of her life; and though she had not pleasure in the world, yet death was a great terror to her, till a few days before her departure, because she could not apply the promises to herself tho' her desires after Christ were fervent. That which troubled her most on her death bed was, that she had not improved her time to so good purpose and had not done so much good in her station and generation, as she might and ought to have done. Some time before her death she expressed a desire to see a day of the Son of man, before she would leave this world, and that some who feared God would be present with her at her death, and earnestly prayed the Lord would give her peace and ease at that important hour, which was granted her. The Providence of God ordered with love, mercy and power, all things well for her at her last. On the Lord's day before her death, there was a minister with her, she being very earnest for it. He discoursed half an hour, and held forth the offers of Christ in the gospel. After this it was observed she had no desire to live, but was pleasant and patient to the last, taken up with the concerns of her soul and longing for death. The Lady Muirtown came to see her on the day before her death. When she saw the Lady Muirtown she was lifted up with joy that she was come to see her die, they being very dear to one another.— Next night when her end was near, an hour or two before there was a separation betwixt her now blessed soul and her body, she put her hand to her breast and said, "here is peace, peace. The sun of righteousness is risen with healing under his wings." Then she was taken from this vale of misery with peace and joy in him who justifies the ungodly, and brings many sons and daughters to glory. What shall I say of the vanity and brevity of man's life here, but as Job saith, "Man that is born of a woman is of few days and full of trouble. He cometh forth as

a flower, and is cut down. He fleeth like a shadow and continueth not:" And that though there may be hope of a tree when it is cut down, it will sprout again, and that the tender branches thereof will not cease, Yet man dieth and wasteth away; yea man giveth up the ghost, and where is he? Man lieth down and riseth not till the heavens be no more. It is an oft experienced truth that man is born to trouble, and that the Christian has his large share, so that, if in this life only he had hope, he were the most miserable. The life of many of the gracious here, in the beginning and at the first view, is tragical like, (if I may term it so,) but when I look further to the fruits and effects, and the end of their tribulations, their blessed death, their unparalleled felicity in the world that is without end; this gives good grounds to say that the infinitely wise and good Lord does all things well. Blessed are that people whose God is the Lord. Though here they be among the pots, they shall be like the wings of a dove covered with silver, and her feathers with yellow gold. Their afflictions, which are but for a moment, are not worthy to be compared with the glory that shall be revealed, which will be of eternal duration. What a small matter is it to have a life of sorrow and sighing, when in the end these shall flee away, and all those shall obtain everlasting joy, who have followed the Lamb through many tribulations. It hath been to many a dark case, how it is that the wicked prosper in the world, and those that the Lord loves are afflicted every morning? Those who have been most exercised with this question, so as to go to the sanctuary, have got most satisfaction anent it, (*concerning it.*) But for my part, I am of such small reach in christianity, that I am in fear to write or to speak of my experience. Yet I must say, that the afflictions of the godly and the prosperity of the wicked have been a prevailing argument with my reason and judgment, to strengthen my faith in believing that there shall be a resurrection, a day of judgment, and a future life. Here we cannot know love or hatred by what is before us; and though wisdom excelleth folly, as much as light excelleth darkness, yet one event happens to the righteous and the wicked. A just man perisheth in his righteousness and a wicked man prolongeth his life in his wickedness. Here servants ride on horses and princes walk as servants on the earth. These disorders which Solomon observed under the sun made him say, "He

that is higher than the highest regardeth, and God shall judge the righteous and the wicked, for there is a time for every purpose and every work, and God shall bring every work to judgment, with every secret thing, whether it be good or bad." When the appointed day will come, wherein God will judge the world in righteousness, by his son Christ Jesus, all wrongs will be righted. Then shall the difference be discernible between the righteous and the wicked, between him that serveth God and him that serveth him not. Then the separation shall be made between the sheep and the goats, between the tares and the wheat, and the last sentence shall be given out by the eternal judge of the quick and the dead, when he shall say, "come ye blessed of my Father, inherit the kingdom prepared for you," and to them on the left hand "depart from me ye cursed into everlasting fire, prepared for the devil and his angels." As to the Lord's giving prosperity to the wicked in this life, I have looked upon it as a proof of his being merciful and long suffering, and that he wills not the death of sinners; and that surely he who is the Sovereign Lord of heaven and earth, the Governor of the nations, and overrules the smallest matter, so that a sparrow cannot fall to the ground, nor an hair fall from the head without him, has better things to give than prosperity in this world. His infinite love and wisdom have purposed an everlasting good for his favorites, which his enemies shall never taste of, nor shall a stranger intermeddle with their joy. I have had many thoughts on this, why it is that tribulation is the common path which the Lord hath chosen for his people to walk in?—When I have looked on it with a carnal eye, it was a temptation to atheism; but when the Lord had helped me to look on it, in his word and prayer, in the experience of his people, and in what benefit unworthy I have felt, I have seen great matter of praise to him, who has chosen the lot of his people for them, and at the same time reason to adore his wisdom, love and power, which are employed in sweetening these bitter waters of Marah to them; so that their afflicted times prove to be their best times, wherein they are made to set up their monuments with an Ebenezer. And though their troubles sometimes are so sharp and dark, and of so long continuance as to put them on saying, "what sorrow is like to mine? Is his mercy quite gone? will he be favorable no more? Has he forgottou to be gracious? Hath he in an-

ger shut up his bowels of compassion towards me? are they restrained?" yet after the heavier the trouble is, the more sweet and comfortable will the song of deliverance be, so as to fill their hearts and mouths with praises to him, who afflicted them for their profit, who made them to pass under the rod and brought them into the bond of the covenant, who chuses in the furnace of affliction, and makes this the fruit to take away sin. There is one reason, for which I have found affliction to be good and necessary for the Lord's people here, and that is, that there is still a part of the old man, remaining in them, of corrupt, depraved natures; a law in their members warring against the law of their minds, which, like the horse and mule, hath no understanding, but must be commanded with bit and bridle. Though the dominion of sin be taken away, where there is union with Christ, yet the life of sin continues, like foolishness bound up in the heart of a child, which the rod of correction drives away. Though it be a truth that sin is the cause of affliction, and that many are the afflictions of the righteous, yet such is the prerogative of the seed Royal of the king of Heaven, that their afflictions are not so much the punishment of their sins, as a mean of purging away sin, of preventing sin, and exercising their graces.

(To be Continued.)

ON DIVINE LOVE.

(Continued from page 163.)

PART. IV.

Having contemplated the mutual love of the Father and the Son, displayed in laying and in accomplishing the plan of our salvation, and proved that it contains, "everlasting consolation and good hope through grace—"

We proceed to show the improvement we ought to make of it. This we shall explain under two heads. First—As to the doctrines which we ought to believe. Secondly—The duties which we ought to practice. The first is the foundation of the second; and the second is the fruit and evidence of the former. All true religion is comprised in the employment of faith, and faith hath a respect to doctrine: and all proper belief of doctrine expresses itself in a holy practice; as Christ himself saith, "If ye know these things, happy are ye if ye do them."

First, This subject presents us with the

great fundamental doctrines of christianity. We are taught to believe,

1st.—That there is a distinction of persons in the divine nature. Thus saith the Son of himself, "I was set up from everlasting; I was by him, as one brought up with him; I was daily *his* delight, rejoicing always before *him*." These words plainly express two *distinct* persons. This he repeatedly declared on earth. Thus he said to the disciples, "ye believe in God, (i.e. the Father,) believe also in *me*." Thus he said to the Jews, "ye hate both *me* and *my* Father." And elsewhere; we read of *another* spirit.

This lays flat the Sabellian folly. They made the names of Father, Son, and Holy Ghost, to be no more than three representations of God; so that when we consider him as a Creator, he is to be called the Father, as a Redeemer, the Son, and as a Comforter, the Holy Ghost. Hence they asserted that the Father was born, suffered upon the cross and rose again from the dead, for which they were called *Patricians*.

It also shows us the error of the *Socinians* and *Unitarians*. Who, as they deny the divinity of the Son, and the Spirit, affirm that there is only *one* person in the God head, viz. the *Father*. All false apprehensions concerning the Spirit, may be reduced to two heads. First, that of the modern *Jews*, who affirm the Holy Ghost to be the influential power of God; which conceit is entertained and promoted by the *Socinians*: and, secondly, that of the *Mahometans* who make him an eminent angel, which opinion they got from the *Macedonians*.—Dr. Owen.

"They who say there is no maintaining the unity of the God-head, with allowance of proper personality to the Son and Spirit, are not far from the error of those who said the Father was incarnate. To make the Logos, (i.e. the word,) no more than an indwelling attribute, or a *super-angelic spirit*, is a long slide into the *Sabellian* folly."—Bradbury.

2. This subject also teacheth us the perfect equality of the persons in the Godhead. There is no superiority or inferiority among them. It has been repeatedly proved that it was below the Father's dignity, to treat with one who was not his Fellow, equal to him in majesty, and purity. And yet the Son himself saith, "I was set up, (consecrated) from everlasting." This is correspondent to what he said on earth. Thus, he described himself, as one, 'whom the

Father sanctified, (consecrated,) and sent into the world." He was capable to take his part in the Covenant.—"The council of peace was between them both." Thus the Father transacted with him as his equal. "Behold my servant whom I uphold, mine elect in whom my soul delighteth." Though, as Mediator, he is the Father's servant, yet as God, he is the Father's equal. "He was in the form of God, & tho't it no robbery to be equal with God," before, and even after he took upon him the form of a servant, and was found in the fashion of a man.

Again,—Though the Son repeatedly mentioned the *distinction* between him and his Father, he always took care to maintain the *equality*. "I and my Father are *one*." "I am in the Father, and the Father is in me." And as they are equal in nature, so they are equal in operation. "My Father worketh hitherto, and I work."

The same is affirmed of the Holy Ghost. Saith Peter to Annanias, "why hath Satan filled thine heart to lie to the Holy Ghost; thou hast not lied unto men, but unto God." His Deity appears from all his works. He is the creator of the universe. "He moved upon the face of the waters: He garnished the heavens." He was one in the council, "Let us make man." For Elihu saith, "The spirit of God hath made me, and the breath of the Almighty hath given me life." Nay his divinity shines conspicuous in the discharge of his official character in the work of redemption. He inspired the prophets, formed and purified the human nature of Christ, which is the glory of the whole creation. He qualified the Apostles, makes a saint and fills a heaven. "It is at least a very uncertain way, to say that the second person is of *another*, and the first is not. And that phrase, the *order of nature* may very well be spared, when we are talking of the divine nature. The Father's being the fountain of the Deity, and the Son's deriving from him, are expressions not worth keeping."—Bradbury. Thus,

3d: We have sufficient ground to believe the doctrine of the trinity. Indeed we should never have known, that there was any more than one person concerned in our redemption, if God had not given us the Bible. But as this opens to us the name of Father, Son, and Holy Ghost, so certainly, it becomes us to receive the testimony. "It is life eternal to know Jesus Christ." "It is indeed a principal of natural religion, that God knows himself better than we do; and

therefore, it can be no objection against any account that he has given of his nature, that it is different from the conceptions we have of *ours*. That there are three persons eternally and completely equal, without any subordination of existence, is the plain language of scripture: and yet that there is but one living and true God, is evident, both from the light of nature, and revelation.—But "who can by searching find out God," who can find out the Almighty to perfection? He only has immortality, and dwells in that light, which none of the human race has seen or can see. As it is revealed we believe it, though as it is mysterious we can not explain it. Shall a revelation that was planned by God's wisdom, revealed by his Spirit, preached by his Son, and upon the evidence of so many miracles, have no freer a course than what the humor of men will give it?"—Bradbury. "What human reason cannot comprehend, it rejects as foolishness; Faith glories in incomprehensibilities, because it rests upon the testimony of God!"—Dr. Owen. One peculiar crime of our day is a vanity for human reason. Men cannot forbear to roll themselves in flattery; that this is an age of politeness, an age of liberty, an age of enlarged minds, that will break down all the fences, that have been set up by those who went before us. Hence they represent our *Reformers* as a set of *Enthusiasts* and *Creed-Makers*. But blessed be God, these holy, learned men searched the scriptures, and as they read they believed, and as they believed they spake. And it is worth while to observe, that though they had no dispute with the church of Rome, as to the doctrine of the Trinity, yet they placed this article in front of all their confessions, catechisms, and protestations. Though they expressed themselves in different languages, and in different phrases, they all concurred in the truth of the following proposition, "That there are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power, and glory." "Christ commanded the disciples to teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." So that you see, this doctrine was taught by our Lord himself, long enough before ever *Creeeds* were tho't of.

Secondly. Let us show what improvement we ought to make of this great subject in our practice.

1st: We ought to admire and praise the goodness of God in giving us a revelation of it. 'Through the tender mercies of our God: whereby the day-spring from on high hath visited us. To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace.' This subject was from the beginning, (i. e. from eternity) hid in God; known with a limitation in heaven itself, infinitely beyond the *ken* of angels and men. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.— But God hath revealed them unto us by his spirit."

This revelation is now not limited to one nation. 'All flesh shall see the salvation of God.' 'Christ came as a light to lighten the Gentiles, and to be the glory of his people Israel.' And as the external revelation was certain and complete, so God who commanded the light to shine out of darkness, can shine in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus. Every believer in heaven is a finished temple, having a sufficiency of light to adorn it. Saith Paul, "Now we see through a glass darkly, but then face to face; now I know but in part, but then shall I know even as also I am known."

2.—We ought to believe this revelation with firmness, setting to our seal that God is true, by believing the report that he hath given us. This knowledge can receive no errors. "He is light and in him is no darkness at all." His truth can publish none. "He is a God of truth, and without iniquity," (falsehood) "just and right is he." The mysteries contained in it are no valid reason why we ought not to receive it, because it is revealed to all nations, (not to their *reason*,) but for the obedience of *faith*. Though those, who have no proper sense of sin, despise and laugh at them, yet a principle of grace carries them with evidence, and importance into the minds of men. Believers are comforted to the riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ. As the spirit reveals them to us, so he reveals them in us. He that overcomes the world is he that believes that Jesus Christ is the Son of God; and it is the Spirit that bears witness, and the Spirit is truth.

Some affirm, that if the mysterious part

were struck out of the gospel, it would pass better upon the heathen. But they are, mistaken, for when these *poor* people 'turned from idols to serve the living and true God, it was also to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.'

Dr. Priestly affirmed, that if mysteries were set aside, the gospel would be more readily received by the *Jews*. But in this he also was mistaken. Paul, was perhaps, as confirmed a *Jew*, and as great an enemy to Jesus of Nazareth and his gospel as ever lived. But when it pleased God to reveal his Son in him; he was filled with the Holy Ghost. "And straightway he preached in the Synagogues, that Christ is the son of God." He made him the great subject of his ministry. Thus he declared to the Corinthians, "I determined not to know any thing among you, save Jesus Christ, (if it was not Jesus Christ,) and him crucified." As if he had said, "If I do not preach this, I'll be silent."

3. Is the Son possessed of all divine perfections, and the only Mediator between God and man? then we 'ought to honor the Son, even as we honor the Father;' and improve him in all the extent of his Mediatorial character—as "he is made of God unto us wisdom, as a prophet, to turn us from darkness to light; righteousness as a priest, "that God may be just, and the justifier of him that believeth in Jesus; sanctification, as a king, that he may "write his laws in our hearts; and in all his offices, redemption, 'that he may present us spotless, and blameless, in the presence of his own glory with exceeding joy.'

4. Is Christ the sum of the gospel, and does he give efficacy to it? then we ought to study the truth as it is in Jesus, and pray that he would subdue us to the obedience of faith. To this we have encouragement, "the Lord shall send the rod of thy strength out of Zion; rule thou, (or thou shalt rule,) in the midst, (the hearts) of thine enemies. Thy people shall be willing in the day of thy power, (i. e. when the arm of the Lord is revealed,) in the beauties of holiness, from the womb of the morning thou hast the dew of thy youth, or according to the Hebrew, "more than the womb of the morning, thou shalt have the dew of thy youth." Thy converts shall be more numerous than the drops of dew, on the grass in the morning. This began to be accomplished at the day of Pentecost, when three thousand

were converted by one sermon, and we read afterwards, "that multitudes, (myriads) believed." These were the beginning of his strength, the excellency of dignity, and the excellency of power, "the first fruits unto God, and to the Lamb." And Christ himself said, "other sheep I have, (i. e. the Gentiles,) which are not of this fold, (i. e. the Jews,) them also I must bring and they shall hear my voice, and there shall be one fold and one shepherd."

5. Are all the blessings of the gospel, i. e. all our religion in its principles, comforts, and security, lodged in Christ? Then we ought to admire his person, and get a mystical union to him, by the Spirit of faith, that out of his fulness we may receive, and grace for grace. We are often told, that this destroys all notion of duty; it reduceth Godliness, to enthusiasm; it makes God do all, and man do nothing. But this is contrary to the doctrine of scripture, for saith Paul, "I will that thou affirm constantly, that they who have believed in Christ Jesus must be careful to maintain good works;" as to the exercises of God's people, saith the same apostle, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them and rose again." It is indeed very unaccountable to say, that religion is nothing else than a principle that Christ begins by his Spirit, that he animates and supplies a fund from his own hand, and that, the believer is nothing, and does nothing but by him; but as Christ is not only a lawgiver, but a head of influences, therefore, there is a meaning in these words that would be enthusiasm every where else. "I am crucified with Christ, nevertheless I live; yet not I, but Christ lives in me, and the life that I live in the flesh, I live by the faith of the Son of God;" he lives and he does not live; it is he and it is not he; no philosophy can bear this language. "By the grace of God I am what I am," and his grace was not bestowed upon me in vain, for I laboured more abundantly than they all, yet not I, but the grace of God that was with me."

So that our life is all in Christ, we possess it, as derived from him, and conforming to him: If we live, it is Christ that lives in us; if we act, it is he who gives us the springs of motion, and the pattern of duty, and this secures our eternal life. For when Christ who is our life shall appear then shall we appear with him in glory.

6. Is Christ now sat down at the Father's right hand, and will all things which are in heaven, and which are in earth be gathered together in him? Then we ought to adore his person, rejoice in his advancement, triumph in the establishment of his throne, and in the eternal duration of his government. "There is none like him among the gods." Thus the Father owns him. "To the Son he saith," not the Psalmist, but the Father, "thy throne O God, is forever and ever."

Though Adam was made upright, he was left to the freedom of his own will, which he abused, and thus broke the covenant of works; but the covenant of grace is better established. As Christ confirmed the Covenant by his death, so the Union between the divine and human natures is confirmed forever: "God manifest in the flesh is received up into glory," and "forever set down at the right hand of God," as has been observed. And as believers on earth "are preserved in Christ Jesus," so in eternity they will acknowledge and glorify the mystical union, as Christ himself saith to the Father, "the glory which thou gavest me, I have given them, that they may be one, even as we are one, I in them and thou in me, that they may be made perfect in one. Father, I will that they whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world."

7. As all the persons in the Godhead are concerned in this great and gracious work of our salvation, we ought with praise to express our gratitude to each of them.—To the Father who gave his Son to us. To the Son who gave himself for us. To the Holy Ghost who gives him in us. Saith Christ himself, "He shall glorify me, for he shall receive of mine, and shall show it unto you."

8. As the whole subject is spiritual and supernatural, and can be known only by divine revelation, then, we ought to "search the scriptures, comparing spiritual things with spiritual." Our "faith is not to stand in the wisdom of men, but in the power of God." Attend the ordinances of the gospel. God has appointed these as means of "opening our eyes, and turning us from darkness to light." The apostle observes; "He that is of God hears us. He that is not of God hears not us; hereby know we the spirit of truth, and the spirit of error." We ought to pray for the Spirit to lead us into all truth. "The Father giveth the

Holy Spirit to them that ask him.' And saith the Apostle, "we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." "Ye have an unction from the Holy One, and ye know all things."

9. In conclusion, we ought, depending upon the righteousness and grace of Christ to proceed in a course of duty, looking for glory, honor, immortality and eternal life. To this we have the greatest encouragement; for saith Christ himself, "to him that overcometh will I grant to sit with me on my throne." We rest upon his word as it is firm, we wait for it, as it is pleasing. "I go to prepare a place for you, and I will come again, and receive you to myself, that where I am, there ye may be also."—But there *He* must have the preeminence. He is in the midst of the throne, their place is to stand round about it. And this they do with a desire to worship. They are ready to adore their Lord with the most profound reverence. "All the angels stood round about the throne, and fell before the throne upon their faces, saying amen, blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be ascribed unto our God forever and ever."—And you may be sure he will be adored by the spirits of just men made perfect. He and they partake of the same human nature. 'He is the first born among many brethren.' 'His name is *Wonderful*.' He is the Prince of their race. As God in their nature, he may justly receive their loyalty. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They express their dependence with the utmost humiliation and gratitude. The glory they receive is immediately refunded. "They cast their crowns before the throne, saying, 'thou art worthy O Lord, to receive glory, and honor, and power.'" In fine their dignity, and felicity is complete, and eternal. "They shall hunger no more, neither shall they thirst any more, neither shall the sun smite them, nor any heat; for the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

QUISLIBET.

[For the Religious Monitor.]

CHURCH AND STATE.

The Church and State, are two distinct and mutually independent kingdoms. The causes of collision, or of improper conjunction between them, are these following.—Each is, or may be, composed of the same individual members; has in part the same end; and is invested with a similar power, of making and executing laws for the accomplishment of that end. The power of legislation, I know is sometimes denied to belong to the church. Yet it is more in accordance with the practice of our church, and indeed of all churches, to admit the existence of such a power; while we ought to view it as exceedingly limited in its objects. The whole form and administration of civil government, and, indeed, of most civil institutions, are left to the determination of human discretion. But the church is honored, by her king and head, with a precise form of government, and with a complete system of ordinances and worship, which bear the stamp of his own divine appointment, and which admit of no addition or diminution. *In vain do ye worship me teaching for doctrines the commandments of men.* It is only, therefore, a few external and contingent circumstances in the government, ordinances, and worship of the church, which are left free for the exercise of human discretion. And concerning legislation in general, these two fundamental principles may be remarked. *First*, the divine law, should be made the basis of all legislation, both of church and state.—*Second*, the end of all legislation, whether by ecclesiastical councils, or by the supreme legislature of the land, should be, either to declare the divine law in its application to particular cases, or to carry it into effect, by enacting rules and penalties. Now if due circumspection be observed by these distinct and independent powers, in the enactment of rules, there will be little, if any danger of collision, in the execution of them. The great difficulty therefore is in regard to those matters which the divine law has left indifferent and free for the determination of human discretion, and lies in discriminating between them, and in assigning to each power, its appropriate class of cases. This difficulty will appear the more serious, when it is recollected, that not only are the same persons to be governed by the laws of each power, and the same general end to be, either directly or indi-

rectly, promoted by each, but likewise, that the same actions of men are often to form the objects to legislate upon by each. For with respect to the declarative power of the church, she may ordain censures for the enforcement of every precept of the divine law, not excepting those precepts which are to regulate the civil ruler in the exercise of his civil functions. She may prohibit incestuous marriages, involuntary and unjust slavery, the book oath, profane lotteries, and all real connivance at any of these on the part of the magistrate, who is her member. The state too, may, by virtue of a similar, declarative power, frame laws, and fix penalties, for the suppression of all kinds of open vice, not excepting such abuse of the ministerial office as obviously tends to ferment factions, sedition and rebellion, or to frustrate any of the just ends of civil government. But it is not in the official declaration of the precepts of the divine law, nor in the infliction of penalties for their infraction, that the highest danger of an interference of the different powers, is to be apprehended. The chief danger, of an unhappy and disastrous collision, between church and state, arises from enactments of those rules and provisions, which are, in themselves, and with respect to the matter of them, wholly indifferent, and which only bind the conscience of the subject, by virtue of the authority enacting them, and that, from a real or supposed relation, which they have, to some important end. For example, when the state, from a design, to prevent sedition, prohibits the exposure, on the part of the sacred ministry, of any of the corrupt and oppressive measures of those who are in power, or requires the subscription of some erroneous creed; so flagrant a contradiction of the divine law, both in letter and spirit, is sufficiently manifest to all men, of candour and integrity. But when the same state, with the same design, enjoins it upon ministers to restrict themselves, in the exercise of the ministry, to certain places of worship licensed by law, or to be distinguished in their persons by a legally prescribed form of dress; many faithful ministers themselves might not so easily detect, nor so firmly resist the imposition. So it was with the 'indulged ministers' in the reign of Charles II. And with regard to the power of the church, let the Pope, or some general council, command all Christian kings and princes, under pain of excommunication, to employ both fire and sword to root out all obstinate heretics; it

requires the cruel apathy and infatuation that ruled the dark ages, to induce an implicit obedience: the measure is, in its own nature, so plainly repugnant, to the law of God, and to the dictates of humanity. If the command, however, have respect to some form or ceremony which is as indifferent, with respect to the magistracy, as the form of apparel is, with respect to the ministry, a superior degree of light and independence might be necessary, in those who acknowledge the legitimacy of the power decreeing, to enable them to resist the decree. Yet in both cases the power of churchmen, to impose such enactments, is equally ungrounded and assumed. For neither the indifference of the matter decreed, nor its tendency as a humanly devised and selected expedient, to some great moral end, will warrant the state to impose its decrees upon the church, will warrant the church to impose her decrees upon the state. This assumption of power, on the part of the state, is Erastianism; on the part of the church, it is Popery. The Pope *exalteth himself above all that is called God, or that is worshipped*. Magistrates are so called.

It may then be laid down as a fundamental and solidly established principle, that the state transcends the bounds prescribed to it by God, the Creator, and moral Governor of the Universe, when it assumes the power of enacting laws for the dispensation of the government and ordinances of the church, or of judging in causes purely spiritual, or in spiritual causes *as such*;—and that the church transcends the bounds prescribed to her by Christ, her King and Head, when she assumes the power of enacting rules for the administration of the civil institutions, or of judging in causes purely civil, or in civil causes *as such*.

The design of this essay, is to apply the above principles to the administration, or as it is more commonly called, the solemnization of the institution of marriage. There is a twofold solemnization of marriage. The one is purely ecclesiastical. The other is purely civil. The former is never essential to the institution. The latter is essential, only in an organized state of civil society. The one consists in the ministerial benediction, or prayer, with the word of instruction and exhortation accompanying. The other in the act of administering the oath or covenant, into which the parties enter and in the public formal record and attestation of the fact. The laws of most christian states confer up-

on ministers, either by special license, or by general permission, so much civil authority as is requisite for administering the marriage oath. But in this act, they perform for the convenience of the parties a civil function, in common with the justices of the peace.—It is this latter act of solemnization, and that only when performed by the justice of the peace, or other civil officer authorized by law, which is now under consideration.—The church may prohibit her ministers from solemnizing any marriage by the word and benediction, unless he have evidence that all her just precautionary rules have been observed. Such for the present we will suppose to be the rule for the publication of banns. The church may prohibit her ministers from accepting the office, or acting the part of magistrates in any case. She may therefore prohibit them from performing the civil part of solemnization, without the religious, and so exclude them from the solemnization of marriage at all, except in cases where the ecclesiastical rules have been observed. But is it not an interference in the affairs of the state, when the church takes in hand to frame for the magistrate the rules by which he shall administer the civil institution of marriage? Is it not an interference in the affairs of the church, when the magistrate refuses to marry a couple upon account of their not having conformed to church rules to the rules of a church too, to which possibly they do not belong?

The reader will observe, that I assume, as fundamental principles in this place, and will take for granted, until the contrary be proved, the following. 1. Marriage is an institution purely civil. 2. In an organized state of the community, it is the proper function of some officer of the peace, and is competent only to those who are authorized by the state, to administer the ordinance and oath of marriage. 3. The rule for the publication of banns, both matter and form of it, is a rule of mere human enactment, and derives its precedence over other rules, in respect of authority, that is, it derives its whole authority from the power devising and enacting it.

Now, as neither of the two great powers, church and state, is vested with authority to decree rules or laws for the administration of the other, it clearly follows, that, any attempt of the church to decree the rule of publication, or any other rule of marriage, for the administration of this civil ordinance by the banns of the state, or of its officer, is most unwarranted. Are we here to be told,

that marriage is a moral and divine institution? Civil government itself is, in the same sense of the words, a moral and divine institution. It is moral, in respect of its obligation and end, and divine in respect of the authority instituting, which is God. It is the ordinance of God to men, for good.—The preservation of morality, yes, and of religion too, in the external form of it, is among the chief ends of all civil government and laws. But when rules are to be devised and adopted, by which the civil government shall march to the accomplishment of this end, it belongs to that government itself to devise and ordain its own rules, and not to have them imposed by the enactment of Synods and councils. Civil rulers are amenable for their moral deportment, in the exercise of their civil function, only to the precepts of the two tables, and through them to the church of which they are members. But in their private actions, civil rulers, like other persons, are amenable for their moral conduct, immediately and directly to the rulers of the church, by virtue of that precept of the two tables, which subjects him to her authority. For this, *Honor thy father and thy mother*, binds all persons, as *members of the church*, and therefore binds magistrates who are members, in their private capacity, to observe any just rule of the church's enactment.—But the church is neither father nor mother to the civil ruler, in his public and official capacity: She has no warrant from Christ to say to him,—“My son, I find it expedient and comely, that all persons before marriage, be published; I therefore *command* thee, my son, to administer marriage upon no other plan, under pain of my displeasure.” Both church and state are included in the general title of father and mother, in the fifth commandment. So that if the church may assume the tone of parental authority over the state, then the state may use in reply the same tone of command toward the church. Then each has a right to command the other, as its son and inferior, in all cases and causes whatever; which is self-contradictory and absurd. The church commands the civil ruler to rule and administer according to her rules: the state commands the church and her ministers, to rule and minister according to state laws. And no exception is to be made of causes or cases. Who cannot see, that, from such an unlimited claim of empire on both sides, collisions and contentions of great danger must arise? It is quite evasive here, to

say that the officers of each power are to be mutually subject to each other, while that subjection is not defined. For, unless we admit the absurdity, of two distinct and mutually independent kingdoms being subject to each other, that subjection, it is plain, which each class of officers owes the other, must have its limits. Only let these limits be drawn, and the controversy, I trust, will instantly cease. Let the boundary, I say, be drawn. For if the act of administering the ordinances of divine worship, by the ministry, be not exclusively subjected to the church's own rules and regulations, I ask what is? And if the act of administering the civil institution of marriage by the magistrate, be not exclusively subjected to the state's own rules and regulations, I ask what is? Each power then has jurisdiction over the persons invested with the other, and to a certain extent over all their actions; but not so as to enact and impose laws upon all their actions, nor upon any of their official actions. Each power has jurisdiction over all the actions of persons invested with the other power. But ecclesiastical officers are amenable for their conduct, in the exercise of their spiritual function, directly and immediately to the precepts of the moral law alone, and through these to the state. Civil officers are amenable for the manner of exercising their civil functions, immediately and directly to the precepts of the moral law alone, and through this to the church. But in all other cases, than in the exercise of their proper and respective functions, the officers, no less than the members of each society, are subject directly and immediately to the rules and regulations of the other. The church and state then mutually owe each other certain relative duties, by virtue of the fifth command. But it is the duties, not of superiors and inferiors, but of equals. If the church has, from the morality of the end to be accomplished, a right to make rules for the state in one case, why not in another? If she has a right over one magistrate, being a member, why not over all magistrates, being members? Why not over the community itself "in their primary and conjunct capacity," this being wholly or principally composed of church-members? So that if such a right is competent to the church in one case, all that is wanting to give her the complete control of the constitution, laws, and administration of the nation, is, that all or most men do their duty, and become church-members.

Further, is it too nice a distinction, which is made here, between the church-member and the magistrate, when the two characters are incident to the same man? The distinction is equally nice between the subject of civil government and the minister, when these terms can designate the same individual. Has the church a parental authority to control, suspend, and prohibit, by rules of her own enactment, the magistrate's administration of the ordinance of marriage?—The state will have the same parental authority to do the same with respect to the minister's dispensation of the word and sacraments. But it is only when some rule is necessary to prevent sin, says the advocate of this power, on behalf of the church. So says the advocate of a similar power, on behalf of the state. It is to prevent sin, the deadly sin of treason and rebellion. An attempt by the civil powers, to prohibit ministers from dispensing the word and sacraments, except on specific days, according to legally prescribed forms, and in legally authorized places of worship, has been by a bright cloud of martyrs, resisted unto blood. An attempt by the spiritual power to prohibit the administration of any civil institution, such as marriage, except it be done according to the WESTMINSTER DIRECTORY, that is, except it be done in the place of worship, by a minister of the word, and with the previous publication of banns, or except it be done according to some one of these rules, or to some other rule of the church's own enactment; is a grasp at power, by some, which will be resisted, at the risk of incurring the highest ecclesiastical censures. But it may be objected, that the rule in question, being found by the church to be expedient, and she having divine authority to enact it for her members, the rule of course becomes a divine rule, and magistrates are therefore censurable for its violation. It may be answered, *first*, the idea of the Synod making a *divine* rule, is both popish and ridiculous. If publication is necessary at all times and in all circumstances, then it is a divine rule and not a mere rule of expediency. But this is a thing yet to be proved, and has never yet been affirmed in any judicial deed of any reformed church. The rule in question, no authority, either of church or state, can place upon the sacred tablets, it not being originally imprinted there by the finger of God. The church therefore cannot make the rule reach the magistrate through that medium, or as a divine precept. And *second*, the church has

authority to enact rules of expediency for her own members, but not in things purely civil. As marriage is an institution purely civil, the act of administering it by the civil officer, must be a purely civil act; and the church has no authority to enact a rule of expediency about this act. The obedience which is due to any rule of expediency, is only an obedience to the fifth commandment, "*Honor thy father and thy mother.*"—But the church having no parental authority over the state, or, which is the same thing, the magistracy in all the proper acts thereof, not being under the control of the ministry, but being an independent power, the church in the act of legislation, cannot make her laws reach the magisterial act and exercise. These are beyond the precincts of her jurisdiction: And where then is the obedience, which the divine precept exacts of the magistrate, in favor of the church-rule of expediency? Each of these two great societies is vested with full power to enact all necessary rules of expediency for itself, and for itself only. All rules or laws, that can be righteously enacted, either by church or state, are laws of expediency, unless they be merely declarative. And let it be noticed, too, that the want of this expediency does not in all cases invalidate the law. If the expediency then of the matter enacted, gives the church a right to extend the enactment, so as to comprehend under its dominion the civil administration, or any act of it; if it gives her a right to enforce enactment by means of spiritual pains and penalties, all limits to the ecclesiastical power of legislation, as it respects objects and matters legislated upon, are entirely removed. Nothing is wanting, as has been shown before, but that most officers of government and members of the community become church members, in order to place in the hands of ecclesiastics the complete control of the whole machinery of government, and of the interests of the nation. Synods will then have power "to declare war and make peace," by decreeing them to be expedient, and censuring their members for non-compliance. They will have power to elevate one of the most favorite sons of the church to the imperial dignity, and again to dethrone him, by declaring, in each case, the measure to be expedient and necessary, as indeed it possibly may be, for the preservation of morality and religion. If the church has the right to prohibit marriages upon the principle of expediency; why not upon the same principle to prohibit land titles, taxes, and tariffs! Let the officers of the revenue, who connive at sin, by col-

lecting an injudicious, that is, an inexpedient tariff, be censured. All this, however, has been acted by the *exalted man of sin*. And neither the Roman church, nor its head, ever held nor with their own hand wielded the physical engines for ruling the kingdoms and empires of the earth. But they have ruled them. And if this is not to be effected by the means now under review, if it is not to be effected by enacting and inflicting spiritual pains and penalties, enforcing rules of expediency, fixing the qualifications of the rulers and the ruled, so as to exclude the one from office, and the other from the benefit of it, in whole or in part; then let some person tell me how it is to be effected.

It is out of place, to plead in this matter, the duty of not giving offence in things indifferent. For where no rule is enacted, no offence, in breaking it, can be committed. And it is the power to enact the rule, that is, to enact that part of the rule of publication which is supposed to relate to the civil administration which is here questioned and denied. Suppose our Synod to be now in the act of deliberating whether or not to pass an act prohibiting magistrates from marrying persons without publication. They have no authority to pass such an act. If such an enactment, then, has already been passed, which I do not believe, it is not only sinful in respect of its origin, being an assumption of power; but it is for the want of power in its framers, utterly null and void. It ought to be reversed, but cannot be broken: there is nothing to break but a nullity. And it is very far from being matter of indifference whether or not the church shall invest herself with a supremacy over the civil administration? And whether or not people shall submit to this supremacy of their church rulers? And whether or not ministers and sessions shall enforce such submission upon their people by censures? And whether or not, for refusing thus to enforce it, they shall themselves be censured and excommunicated! These things are not matters of indifference. It is foreign to the point to plead, that our state laws do not enjoin it upon magistrates to solemnize marriage. Suppose, but not granting this to be the fact; yet marriage, being a civil institution, to which all men have a natural right, and a right not to be alienated by infidelity, schism, or non-conformity to any church rule; it is the duty of the state, that is, of such of its officers as are legally authorized; it is a duty imposed upon them by the law and light of nature, to afford all their

subjects a decent solemnization when called upon, notwithstanding the infidelity, schism, or non-conformity of the applicant. And for the church to pass a decree against this, is to frame decrees against the law of nature, under which the magistrate acts, against a law which is paramount to all other laws, both human and divine.

It is a deceptive thing to plead the smallness of the crime committed by the magistrate in this neglect; the smallness of the encroachment made by the church upon the just claims of the state. The principle is the same, whether the case involving it be small or great. The most unbounded exaltation of the man of sin had but small beginnings, the result of which was neither designed nor foreseen by the usurpers themselves. And if forbearance of small offences be a duty, as I think it may, the forbearance can only be on the side of those possessing power, and must consist in the lenient exercise thereof. It is one thing to tell a minister or session to forbear censuring some small offence; and another thing to tell them to censure and excommunicate for some small thing which is no offence, or even for some important duty; and to tell them to do this upon pain of incurring themselves the same sentence that is decreed for the alleged offender. It is one thing for the eldership of a congregation to censure some small mistake in a brother, and another thing for such an eldership knowingly to excommunicate an innocent brother, merely because some synod or council commands it, and thus to crouch down under the command, and lend their shoulders to exalt an impious spirituality into the seat of civil dominion.

If synods and councils must legislate, and sometimes they cannot, I confess conveniently avoid it, let them legislate for their own spiritual cases, of which the civil administration forms no part. *Render unto Caesar the things which are Caesar's and unto God the things which are God's.* I must still cherish a hope that our synod will patiently weigh the import of the injunction, in reference to the question of publication, which is now lying for three years upon their table. They ought certainly either to abolish the rule, according to the report of their committee, or at least to place it where the Westminster Assembly did, in the directory for worship, for the use of ministers, who alone are to lead in the worship; and not in the code of law or statute book, which is to define the duties of justices of the peace.

The writer of these remarks offers them under the recollection, that the pages of the *MONITOR* have been laid open to the contributions of any minister of the Associate church, and that able and zealous opponents are to be confronted, if he has written any thing amiss. No just blame, therefore, can even possibly attach to the editor, no detriment arise to the cause of truth, from giving both sides of the subject, when requested, a free and full insertion.

J. A.

[For the Religious Monitor.]

THE CHURCH'S GREATEST ENEMIES ARE WITHIN HER.

The truth of this proposition might be inferred from the fact that the believer's greatest enemy is in his own remaining corruptions. Were it not for these, Satan's temptations and the world's allurements would have comparatively little power to hurt him. But these, like so many traitors concealed within the walls of the city, are ever ready to co-operate with the besieging enemy without. And when believers are acting in their congregated capacity, these corruptions have still greater power to annoy, and hurt, in consequence of mutual excitement and co-operation. This would be true, suppose the church were composed of true believers only; but when this is not the case, and she has always numbers, and we know not how great numbers, within her, whose hearts are wholly corrupt, who have not a single motive or feeling in common with her love to Christ and his gospel; and whose ruling principles, divested of their specious coverings, are nothing else than a settled enmity against every thing that is peculiar to her as the house of God, the pillar and ground of the truth, it must be apparent that her danger from within is tenfold increased. As there is a great variety of motives and considerations for joining the visible church, that may come within the scope of an unrenewed mind, so it is likely that many classes of heart enemies will seek into her fellowship. When a man becomes uneasy by the accusations of his conscience, he very readily supposes that he will find relief by joining the church; and although this single consideration of itself threatens no evil to the church, yet it brings into her, a man whose heart is enmity against God and Christ and against the humbling truths of the gospel. There is in some circles of society, a common idea of a certain respectability of character, as attaching itself to

a profession of Religion, and it frequently gathers into the church the greatest number of those, in such a place, that are setting up for respectable characters. There are others that could easily dispense with a profession of religion for themselves, but they have in some way been led to think that it would be a dreadful thing not to have their children *christened*, and for this end they seek into the church. And there are several in every generation, that enter the church for no other reason but because they expect it to have a favorable influence upon the attainment of that object, whatever it may be, of which they are in pursuit. Are they commercial men? then it may draw the custom of a neighborhood. Are they political men? then it may elicit a number of votes at an election. Yet secretly they have never given themselves a single serious thought upon religion at all, what it is, or whether it is, or whether the whole be not a "cunningly devised fable." Men, of such principles may not only obtain admission into the church, but frequently into the greatest confidence and trust; yea, into office itself, even the highest office which Christ has appointed in his church: For while these motives, that are the real ones, and mark a character decisively hostile to the best interests of the church, are not the ostensible ones, there is nothing in the discipline to keep them out. And while the most honest of church officers are but short-sighted, fallible men, and also bound to make all due allowances to those that appear weak in the faith, it cannot be a very difficult thing for designing men to put on a deceiving appearance, and thereby to enter the church.—Now, when men of such a character may enter into fellowship, and into office, and have the managing of ecclesiastical affairs in their hands, must it not be obvious that the greatest enemy is within?

But my intention is to depend on history, chiefly, for illustration. It may be recollected by most of my readers, that Balak, king of Moab, evinced a very great anxiety to curse Israel—that he sent all the way to Balaam, who was no doubt accounted the most celebrated Diviner in those times, and offered him great rewards to come and curse Israel; and, when the first messenger did not succeed, he sent others, yet more honorable, to induce him to come: And also, that Balaam was not, by any means, deficient of the same hostile spirit; but neither of them could effect any thing, until a number of the Israelites themselves, somewhat ashamed of the peculiarities of their profession, and its

unsociability, determined to go for once, and hear, and see, the sacrificing and other rites of their neighbors—then there was a way made for the wrath of God to come upon them, and twenty-four thousand of them fell at that time.

After Israel was settled in the land of promise, the people were many times ensnared by the example and the wiles of their heathen neighbors, into idolatry, which as often drew down upon them heavy strokes of God's fatherly anger; but they still repented when their troubles came to an extremity, and humbled themselves and cried to the Lord, and so was delivered, *until* Jeroboam the son of Nebat arose up from among themselves. He it was that set up the two golden calves, and gave idolatry a permanent establishment in the land. After this, we hear no more of Israel returning with weeping and supplication, to serve the Lord God, and him only. And it is mentioned at the beginning of almost every king's reign, that "he walked in all the ways of Jeroboam, and in his sin wherewith he made Israel to sin. And this worship of the two calves is enumerated among the causes, (Kings 17. 16.) wherefore God sent them out of his land into captivity. And therefore, let it be observed, that it was neither the Syrians of Damascus, nor the Assyrians, nor any foreign power, but this son of the church, Jeroboam, that caused the ruin of Israel, and the desolation of the land. It was he, and no other, that turned them away from God, and set them into the way of all wickedness, which was the procuring cause of all the judgments that came upon them, from that time forward. Even the mischief done by foreign enemies, he procured it, by this sin which he caused Israel to sin from one generation to another.

Judah had many enemies round about him. The Philistines, Egyptians, Sodomites, Moabites, Ammonites, Syrians, and Israel their brethren, and at length the king of Babylon. And they annoyed them frequently by their incursions, and did great mischief to the country, and carried off the treasures of the house of the Lord, and the King's house. But none of them all done so great evil, as a set of deceivers that rose up among themselves, who pretended to be prophets. Who besides their wicked deception which they practiced, and the false doctrine which they propagated, in favor of the reigning superstition, used their utmost efforts to bring discredit upon the true prophets of the Lord and their faithful warnings, and to persuade the king and the prin-

ees that they would have peace—that Nebuchadnezzar would not come—that Jerusalem should not be given into his hand. And they were successful in lulling the council of the nation into a most stupid and fatal security, until the very last hour for escaping destruction expired. Had it not been for them, the city and country might have been saved, as also the lives of a great many people. And had it not been for their deluded followers, there might have even after the destruction of the city, a remnant of Judah lived peaceably in the land.

After their return from the seventy years captivity, Judah and Benjamin met with fierce and untiring opposition from their neighbors, especially the Samaritans, and they were obliged to hold their weapon in the one hand, and build with the other; but we do not read that any of their enemies did half so much to trouble the church, as those classes of persons among themselves, addressed by Haggai, 2. 14. and Malachi, chapters 1st, 2d and 3d. On account of their wickedness, God had restrained the influences of heaven, and sent out devouring insects upon the fruits of their ground, by which they were brought to the brink of ruin. Those who "offered the blind, the lame, and the sick, those that 'profaned the name of God,'—that dealt treacherously with the wife of their youth, the 'sorcerers, adulterers, the false swearers, the oppressors of the hireling, the widow and the fatherless, and that turned aside the strangers; those priests that departed out of the way, and caused many to stumble—they were the troublers of Israel.

Was it not one of Christ's own disciples that betrayed him, and was it not men in the church, and the chief men in office at the time, that crucified him? Where is there a parallel to be found to this, in the annals of hostility to the church? Pilate, although no friend to Christ or his cause, shuddered at the crime. This crime of all crimes, was committed against Christ in the house of his friends.

Again: If we examine the state of the churches planted by the apostles, we find the greatest mischief that was done to them, was by a set of men that rose up within them and contended for the observance of the laws of Moses along with the gospel, and especially they insisted on circumcision. They said, "except ye be circumcised after the manner of Moses, ye cannot be saved." Acts, 15th chapter throughout. Their doctrine touched the very foundations of Christian faith and hope, and they were unhappi-

ly successful in unsettling multitudes. The extent of the trouble which they raised, may be gathered from sundry places, and particularly the Epistle to the Galatians, which was written for the purpose of settling the question. "As many, says he, as desire to make a fair shew in the flesh they constrain you to be circumcised, only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law, but desire to have you circumcised that they may glory in your flesh. Gal. vi. 12, 13. I would they were even cut off which trouble you. Ch. v. 12.

The greatest danger which the Colossians were in, was from men professing to teach the way of truth: "Beware," says the Apostle, "lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Again: "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, not holding the head," &c. And the whole epistle seems to have been written with a similar design to that of the Galatians, to put them on their guard against those men who were among themselves, pretending to teach a better and purer way of the gospel than Paul had taught. "And this I say lest any man beguile you with enticing words." Ch. ii. 4—18.

His warning to the Philippians, implies that they were in danger from the same quarter. "Beware of dogs," that is, professors who have returned to legal dependences and self-confidence, which they had renounced, as dogs return to their own vomit, "beware of evil workers, beware of the concision—For many walk of whom I have often told you, and now tell you, even weeping, that they are the *enemies* of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things." Chap. iii. 2, 18, 19.

The epistles to the Thessalonians appear to be a warning also against some within the church, who were giving forth contrary doctrine to that taught by the apostle respecting the day of judgment, and who had been insinuating against his doctrine and deportment; and particularly the second epistle, in which he says: "Now we beseech you, brethren, by the coming of the Lord Jesus, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor

by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means," &c. 2 Epis. chap. ii. 1, 2, 3. "Therefore, brethren, stand fast and hold the traditions which ye have been taught, whether by word or our epistle." Verse 15.

In his instructions to Timothy, it likewise appears, that his greatest fear of trouble was from within, and from men in office.— "As I besought thee to abide at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith; so do. Now, the end of the commandment is charity, out of a pure heart and of a good conscience, and faith unfeigned; from which some *having swerved*, have turned aside unto vain jangling, desiring to be *teachers of the law*, understanding neither what they say, nor whereof they affirm." Again: "Holding faith and a good conscience, which some having put away concerning faith have made shipwreck, of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme." 1 Tim. ch. i. 3, 4, 5, 6, 7. 19, 20.

This would appear to have been the beginning of those evils of which he forewarned the Ephesians themselves. Acts xx. 29. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of *your own selves* shall men arise speaking perverse things to draw away disciples after them. Therefore watch," &c.

In the second epistle to Timothy, we find the apostle again warning against internal enemies as by far the most dangerous. "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers—shun profane and vain babblings for they will increase to more ungodliness, and their word will eat as doth a canker, of whom is Hymeneus and Philetus, who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some." Ch. ii. 14, 16, 17, 18.

In this epistle he gives out a solemn warning to the whole church to prepare for the greatest dangers to her interest from men having a "form of godliness," that they will ever meet with to the end of time:—"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boast-

ers, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false swearers, incontinent, fierce, despisers of those that are good. Traitors, heady, high minded, lovers of pleasure more than lovers of God. *Having a form of godliness!* but denying the power thereof." After such a long catalogue of vices, and every one of them characteristic, any, the least pretence to godliness, may well fill us with astonishment to think of the daring hypocrisy, and the bottomless deceit of the human heart. But the prediction has long since been fulfilled, not only in the holy fathers of the Roman Catholic communion, but in others who think themselves sufficiently remote from their corruptions. But can there be any external enemy conceived to have more hostility in his heart than is here concealed under the form of godliness? or any one whose characteristic principles could lead him to present a greater front of opposition to the whole interests of the church? I think not.

In the epistle to Titus we find the same sort of enemies pointed out, and the trouble caused by them as exceeding all other trouble besides. He describes them as "many unruly and vain talkers and *deceivers*, especially they of the circumcision, whose mouths must be stopped, who *subvert whole houses*, teaching things which they ought not, for filthy lucre's sake. They profess that they know God, but in works they deny him, being abominable and disobedient, and to every good work reprobate. Ch. i. 10, 11, 16.

The Apostle Peter was also aware of them, and warned those among whom he had preached the gospel against them. And he gives such an account of them, and of their opposition, as no external enemy mentioned in the whole extent of sacred history can equal. "But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction; and many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not, 2 Pet. ii. 1, 2, 3, to the end.

And Jude declares that this same description of enemies had actually made their appearance in the church. "For," says he, "*there are* certain men crept in unawares,

who were before of old ordained to this condemnation ; ungodly men, turning the grace of our God into lasciviousness, and denying the only God and our Lord Jesus Christ." Verse 4.

John, in his first epistle, calls them " Anti-Christ," which is the proper name of that whole class of enemies together. For there cannot be an *enemy* in the church without his being an Anti-Christ, or one setting up against Christ. And the epistle itself is intended as a warning against them. " These things," he says, " have I written unto you concerning them that seduce you." Ch. ii. 26.—Again : " Beloved, believe not every spirit, but try the spirits whether they are of God ; because many false prophets are gone out into the world." Chap. iv. 1.

His second epistle was written for the same purpose, viz. " for the truth's sake." Verse 2. " For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Anti-Christ. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Ver. 7, 8. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your houses, nor bid him God speed." Ver. 9, 10. In all these epistles, the apostles carefully point out these internal enemies, and warn against them with the greatest earnestness, while there is comparatively little said about other enemies, because they could comparatively do but little mischief.

In the case of the seven churches of Asia, so far as can be gathered from the short epistles addressed to them in the second and third chapters of the Revelations, we can still perceive the truth of our proposition illustrated. The only troublers of the Church of Ephesus, were men " who said that they were apostles and were not, but were liars," together with the Nicolaitanes. Ch. ii. 2. 6. The church of Smyrna was distressed with " the blasphemy of them that said they were Jews and were not, but were of the synagogue of satan." Ch. ii. 9. The church of Pergamos was in the midst of persecution, and it cost them great labor and self denial to hold fast Christ's name. They had to do it at the risque of their life ; and Antipas, one of them, *was put to death* for his profession. But all this did not hurt them near so much as some that were among themselves, " who held the doctrine of Baalam, who taught Balak to cast a stumbling block

before the children of Israel, and to eat things sacrificed to idols, and to commit fornication, and some that held the doctrine of the Nicolaitanes. The church of Thyatira was in danger from " that woman Jezebel," whom they suffered, " that taught and called herself a prophetess." For she had seduced both ministers and people into fornication and idolatry. Chap. ii. 14—20. The church of Sardis was brought to the very brink of destruction, or more properly to the point of expiring, by a set of formal professors and preachers. Ch. iii. 1. And the church of Laodicea was almost ruined by men of a self-confident spirit, who said that they stood in need of nothing. Ver. 17. The scriptures, with one voice, declare that those enemies that are within the church are the greatest and most dangerous, and therefore it is that their warnings are chiefly against such. Were the history of the Christian church to be searched from the time that the Scriptures were completed, down to the present, it would afford us fresh proofs of the same thing. A passing glance at this is all that can be proposed here. It is generally known that during a great part of the three first centuries, the Roman power was, in various ways, employed to destroy the Christian church. For this end persecution was chiefly employed. And the Christians were oppressed in every way, and subjected to torture and death of every form ; and their blood was sometimes made to flow in streams. Multitudes were banished. Their goods were confiscated. Their places of worship were shut, and what of their bibles could be found were committed to the flames. But great and sore as these persecutions were, it is also well known that they did no mischief at all in comparison with that which sprung up *within* the church, and which was carried on and augmented from age to age, by men of proud and ambitious spirits, occupying the place of Christ's servants. Arius was one within the church that rose up and denied the Godhead of Jesus Christ. Macedonius was another who carried the heresy of Arius a step farther, and also applied it to the Holy Ghost. Another arose, and contended that there were two persons in Christ ; and another that went to the opposite extreme, and said there was but one nature as well as one person ; and a host of others, whose doctrine fell upon the church like a furious storm of " hail and fire, mingled with blood," Rev. viii. 7., and made the visible church a spiritual desolation, wherever they came.

The episcopacy also arose, and claimed

at first only a precedency among teaching presbyters, but increasing in its usurpations, it claimed at length for the bishop of Rome universal authority over the whole Christian church. By him and his agents was the church of Christ completely revolutionized, in so much that the house of God became the synagogue of satan, a habitation of devils, and the chaste spouse of Christ became the mother of harlots, and abominations of the earth; and in him was identified "the man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped—whose coming is after the working of satan, with all power and signs, and lying wonders." Indeed, nothing more seems necessary to render the proof of my proposition most conclusive, than a just comparison of the character and history of this one internal enemy, with any external enemy, or with all of them together, that have ever appeared upon the field since the beginning; for then it must be seen that he has exceeded them all as much as Daniel's fourth beast, the symbol of him, did the three that went before it.

To those that are in any measure acquainted with the history of the church, it cannot be a doubt whether the decline of all the churches of the Reformation and the overthrow of some of them, be owing more to opposition from without or from *within*. They did all of them, more or less meet with great opposition, from without, particularly from such of the monarchy of Europe as were in the influence of the court of Rome. Many of them suffered persecution perhaps the most bloody and ingeniously cruel that was ever set on foot by the agents of hell. They were opposed also by the most artful reasoning which the popish party could command. They were also assailed with slander by those whose stations and high characters prevented a fair investigation from taking place. But none of these methods of attack, nor all of them together were able to crush the Reformation. Nay at sundry times the wisdom of God made them subserve its advancement. But when such a man as Melancthon proposed to temporize a little with the popish party and to take the *Interim* with some abatements, it produced almost irreparable mischief and kindled a fire in the Lutheran churches which was frequently near to consuming them. However great a friend he might be at heart, in this particular he acted the part of a worst enemy.

When Arminius, a pastor of Amsterdam, rose to the divinity chair at Leyden, he cast

poison into the fountain which so imbibed the waters of life that whosoever drank of them died. And his followers who have continued to be a strong and numerous party to this day, have proved to be a more powerful and dangerous enemy to the churches called Reformed, than all others.

In the Reformed church of England it was those men who stood up for preserving the anti-christian hierarchy and its attendant superstitious ceremonies that did the greatest evil to her interests. They divided the friends of truth and scattered them, and they oppressed and persecuted those who could not come into their views. And by retaining their popish forms of government and worship, they have insured to that body, some day, a dissolution.

Were we to recount the troubles and the disasters of the church of Scotland, we should find the greater part of them to have proceeded, *first*, from treacherous men within her own communion, who could profess and even swear attachment to her scriptural order and yet secretly panting after the false splendour and usurped power of a diocesan bishop; *next*, from a set of men pleasers who resolved to admit into the church again men who had been justly cast out for their malignant principles, in such an easy way as afforded no sufficient evidence of repentance, which was soon most abundantly proved by her sad experience; and *next*, from a tame and time serving policy, which characterized the majority of the assembly at its first meetings after the revolution, 1688, and *lastly*, from those who either consented or submitted to a set of thieves and robbers entering into her ministry by patronage, by which the christian people were robbed of their rights—the doctrine of the gospel obscured and corrupted by a teacher of gross Arminian and Arian blasphemies—and the discipline turned into a system of tyranny and oppression. Neither the popish despotic Stewarts nor the friends of the English Episcopacy did ever half so much to ruin that famous church as this.

As we come down towards our own age, simple interrogatories will call evidence enough to the view of most of my readers. The Secession from its commencement met with great opposition from the ruling party in the national church and was frowned on by all denominations, but notwithstanding this she grew and prospered; but by whom was she torn into pieces? By whom was she arrayed against herself like Israel and Judah of old? brother against brother, father against son, and all the tender ties of

blood and christian endearment dissevered? "A house divided against itself cannot stand." Whoever did this, therefore, brought her existence into danger. I need not tell, that they were *within* her who did this deed, for this is known. By whom have the churches of America been the most injured? The churches of New England founded by the zealous Puritans? The Dutch-Reformed church? The Associate Reformed church? The General Assembly church? It has not been by Roman Catholic priests, or lordly bishops, or civil powers, every one knows. That they have all been grievously injured and some of them nearly destroyed is undeniable. The New England churches are in doctrine, worship and manner of life no more the same. Many, if not the greater part of them, have sunk down to the level of those described by Peter and Jude, who deny the Godhead of our Lord Jesus Christ. The Dutch Reformed is leavened with Hopkinsian and Arminian doctrines. The General Assembly is—What? almost a medley of every sort of professors, holding a multitude of diverse and strange doctrines. Or she is an incongruous assemblage of societies whose views of doctrine and church order exceedingly differ. But Hopkinsianism, Arminianism, Pelagianism seem to prevail, which will conceive and bring forth Socinianism, and that again will bring forth baptized deism or atheism is certain, for it *has* done it already. Her orthodox confession is with very many of her communion an obsolete book not fit for use. The Associate Reformed church has for several years past been severed into three different and distinct parts. Who has done all this? Those who were within—men professing to love them—men solemnly pledged to maintain and promote the special and peculiar ends of each of these societies—men in office in whom their brethren and their people placed the greatest confidence, have done all this! And the Associate church cannot have forgotten that she too was brought the nearest to extinction that she has ever been, by those that were *her own ministers and people*, who together with the ministers and people of the Reformed Presbyterians proposed out of the two bodies to make but one, but instead of this, they only made a third body, whose specific ends of association were different from either of the other two.

Were the history of single congregations within my reach, I would not fear that the strictest investigation of their greatest troubles and the causes of them, would con-

tradict the proposition at the top of this paper. If all the indifferences, neutralities, disaffections, and bitter animosities that have rendered the ordinances unprofitable—the meeting of brethren a cold civility, and profession a dead form, or a daring and confirmed hypocrisy—were traced to their first cause; if those party jealousies that have defeated or paralyzed the discipline of sessions; those flaming controversies and open ruptures that have dissolved pastoral relations, erected new congregations and new denominations—were fully examined—they would be found to have been generated by the pride, the ambition, the carnal policy, the tyrannical overbearing selfishness, and false heartedness that had place among themselves.

To conclude this illustration, if that situation of the church of Israel be duly considered, together with all the causes of it, which Jehovah has in view when he says, "O Israel *thou* hast destroyed *thyself*," it will be manifest that there has been but few, if any, situations of trouble and distress into which the church has ever found herself, when this lamentation could not be justly taken up, respecting her—"Thou hast destroyed *thyself*." Because that situation included, besides their want of the true religion and the favouring presence of God, and their debasing and wretched idolatry, also all their outward miseries and distresses, their dissensions, their ruined trade, their scarcity of provision, their inability to defend themselves against foreign aggressions, their dependence on foreign help, and whatever had brought them, at this time, to the brink of national ruin; which was in part caused immediately by foreign foes and in part by the immediate hand of God; yet nevertheless it was *all* the proper effects and natural consequences of *their own* doings. Then if so, we may be able to perceive that *all the evils* whatsoever, that befall the visible church are either directly or remotely caused by herself or those within her. And indeed it cannot be otherwise, and God's covenant promise to her remain good. "For who is he that will harm her if she be following that which is good?"

Having established, as I apprehend, the truth of my proposition, I now propose first to review the ground which has been gone over, in order to ascertain the *ways and means* by which the church has been injured and sometimes ruined by those within her and; second, endeavour to show how we ought to use this for our own preservation. Before I begin I would take notice of what has probably arrested the attention of some

readers already, in considering the several facts adduced from sacred and profane history, in proof of the above proposition; that a very large proportion of the injuries to the church from within, has been directly or indirectly by *official men*. Those departures from the covenant of God, and turning aside to doctrines and commandments of men which have always eventually brought on the church the heaviest calamities, have been begun and promoted *chiefly* by them. And when once the church had departed from the right ways of God, and was called and entreated to return again; *their* pride and honour and ambitious projects or ignorance have been in most cases the chief obstacle in the way. Judah, in Jeremiah's time, was most earnestly and frequently entreated to return unto God's ordinances and himself, which would have prevented the ruin of their country; but the Princes, the *priests* and the prophets were against it. The same people were again in the days of Christ and his apostles entreated to repent and believe, which if they had done would have been the means of saving their city and country from total destruction, and their souls also from the second death, but the rulers of the people, the *priests* and *doctors*, scorned the proposal. And since the churches under the gospel dispensation have turned away from its simplicity, truth and holiness, unto ways of their own, it has not been for want of warning and entreaty that they have not returned, but because lordly Bishops and other arch heretics stood in the way. And it were easy to multiply instances down to the present time. This was an affecting consideration to the prophet Isaiah and ought not to be less so to us. "O my people," says he, "they that lead thee cause thee to err and destroy the way of thy paths. The Lord standeth up to plead and standeth to judge the people. The Lord will enter into judgment with the ancients of his people and the princes thereof; for ye have eaten up the vineyard. The spoil of the poor is in your houses. What mean ye? that ye beat my people to pieces and grind the faces of the poor, saith the Lord." Ch. iii. 11, 12, 13.

But we must not suppose that the office-bearers of the church can do much mischief alone. This brings me to observe that one very prominent *means* by which they have been able to do mischief is an inclination invariably found among the people in a greater or less degree, to put *men in the room of principles*, as though they were the same or inseparable. It is extremely easy to re-

gard principles and the man that teaches them as the one complex object of our esteem, and it is very difficult to believe or admit that the man who yesterday preached sound truth will preach error to-day. Hence we are disinclined to examine minutely for ourselves what we hear, and are ready to censure those who do; and at length we are satisfied to receive it all as sound doctrine if such a *man* be the speaker, by means of this easy confidence, people may be turned fairly about from the entire system of truth and instituted worship to its opposites, and never suspect that any change has been made. They see the same man in the pulpit, they meet in the same place, with the same people; they bear the same name and think all is well. Not a few have been so entirely under the influence of this species of self-deception, in the management of their religious concerns (in them only) that if there be the external forms of religion at all—if the society which they have joined be called a *church*, if the speaker be denominated by the common term of office a *minister* and his speeches are styled *sermons*, they are satisfied and see no difference. And to those who would have any qualms about such wholesale management of soul concerns, they would liberally apply the cant name *bigot*. People of this stamp in the church of God are neither of rare occurrence, nor lately sprung up. So long ago as the days of the Judges we find one of them consoling himself upon his easy religion, after this manner, "Now I know that the Lord will do me good, seeing I have a *Levite to my Priest*." Ch. xvii. 13. Now this manner of determining the points of a religious creed is equally well adapted to foster profound ignorance in the members of a church and to facilitate the designs of a crafty and aspiring clergyman. Without this aid it would be difficult to account for the remarkable success of Jeroboam in turning away the ten tribes to idolatry; or for the sudden tergeversation of Judah after so great reformation as was wrought by such as Hezekiah, Josiah and others; being now accustomed to consider whatever their leaders did was right, they were equally prepared to cut down the groves, break down the images and slay the idolatrous priests and also to rebuild and repair the same as the present incumbent should direct.

When persons within the church, especially official men, are set to accomplish some purpose of their own, whether the gratifying of pride and ambition, by becoming a chief, in some new party or sect, or

to take revenge for some offence real or supposed; they have much greater opportunities than others, and if they be "cunning and crafty, lying in wait to deceive," there is scarce any thing to oppose their progress. By their office they are constantly called to be among the people which not only serves to conceal their eagerness to accomplish their vile purpose, but imparts to it the appearance of ministerial zeal and faithfulness, while the ear and heart of a confiding people are open to every look and expression. Keeping this in view, I shall notice here some of the arts and wiles which such men have used. First, *"Good words and fair speeches."* Rom. xvi. 18. By this means says the Apostle, "they deceive the hearts of the simple," and instead of "serving the Lord Jesus," which is the holy profession with which they cover up their vile deistical hypocrisy, "they serve but their own belly," and at the same time, "cause divisions and offences contrary to the doctrine which the church has learned." *Good words and fair speeches* may be employed in many ways, by those who possess the unenviable talent of dexterity in using them, for the accomplishment of these ends. When Jeroboam was afraid of losing his people and consequently his honours and riches, by their going up to Jerusalem to wait upon the ministers of the true religion in the Temple, he makes this sweet but short speech to them; "It is too much for you to go up to Jerusalem." In this their convenience; their ease, their purses and their pride were all consulted; and the measure carried. The worship of calves was forthwith set up. Second, *They use all means to bring discredit on faithful men and the doctrine which they preach.* We have a very correct statement of the plan which is generally pursued by them to effect this in Jer. xviii. 18. if the reader will examine closely, he will find in the passage those principles that are one or other always acted on when this piece of mischief is to be done—"Then said they, come and let us devise against Jeremiah, for the Law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come and let us smite him with the tongue and let us not give heed to any of his words." Those who spoke after this manner were *official men, priests and pretended prophets*, who had constant opportunity of communicating their devices to the people and the evil which they did was equal to their means of doing it. They brought the pro-

phet and his message into discredit with the multitude and maintained their own ground, which was expressed by themselves in the following impudent manner. "There is no hope but we will walk after our own devices and we will every one do the imagination of his evil heart." Ver. 12. The prophet Amos experienced the same sort of opposition to himself and his message. "Then Amaziah, the priest of Bethel, sent to Jeroboam, king of Israel saying, 'Amos hath conspired against thee in the midst of the house of Israel and the land is not able to bear his words' " Ch. vii. 10. Paul met with this opposition from the Judaizing teachers who thought the observance of the law along with the gospel as necessary to salvation. They perceived that so long as the people believed him to be the true authorized apostle of the Lord Jesus, and his doctrine to be the true gospel they could not succeed, accordingly they devised devices against both him and his doctrine; they smote him with the tongue. And it is manifest that the epistle to the Galatians particularly, is chiefly designed to repel the imputations which they had cast upon his office and his gospel. The great and blessed Saviour himself met as much of this sort of opposition as any of his servants and from the men that were in office chiefly. They said "he deceiveth the people," "he is a Samaritan," "he hath a devil." Third, When men in the church adopt this way of accomplishing their purpose they generally *endeavour to represent to the people that their views of the professed religion are and always have been the correct view of it*, which necessarily implies that those who differ from them have *departed* from it,—have violated their solemn pledges to it and the people—are teaching new and strange doctrine; and when the "tongue has smote" them awhile with such words, it is not difficult to raise the popular indignation against them as men that are no longer to be followed. It would seem to have been the constant aim of the chief priests and rabbis to impress it upon the people that *their* views and doctrines of the Law of Moses was and ever had been the *truth*, and that Christ was a breaker of the Law, especially of the Sabbath and was teaching a strange doctrine and was therefore "a deceiver." It is obvious to any one that the Judaizing teachers had given out that their doctrine was the true gospel and that Paul had not preached the true view of it to them. It was this that made Paul say to

the Galatians, "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto *another gospel*, which is not another, but there be some that trouble you and would pervert the gospel of Christ. But though we or an angel from heaven preach any other gospel unto you than that which *we* have preached unto you, let *him* be accursed." Ch. i. 6, 7, 8. Fourth, *They are naturally led to put out feelers*, first to try in *private* how their sentiments and views will be received before they set them before the public especially such as have any cunning or management. The apostle seems to have this very thing in his eye when he says to Timothy, "of this sort are they which creep into houses and lead captive silly women, laden with sins, led away with divers lusts." Ch. i. 3. 6. And when he says to Titus, "—who subvert whole houses teaching things which they ought not for filthy lucre's sake." Ch. i. 11. Now, that this way of privately practicing on the minds of women is a very skillful one will not be denied by those who remember how successful it was with our first mother. And when men within that have constant opportunity for it are disposed to use it for the purpose of turning the minds of the people away from the truth, they are so much the more dangerous enemies. They are like those who mine under, not the enemy's, but their own fort, and lay the train and hold the match in their hand ready to blow all to atoms before there *can be* a suspicion of any danger. Fifth, *An unsanctified ingenuity* is another and powerful means by which men within have brought many churches to desolation. The apostle terms it "man's wisdom" and "the wisdom of this world," which cometh to nought. 1 Corinth. ii. 4. 6. This is it which findeth out those "enticing words" by which men grow to have a distaste for the simplicity of the gospel and are beguiled out of acquaintance with Christ. It ministers questions rather than godly edifying." 1 Tim. i. 4. It kindles men into "a strife about words to no profit, but to the subverting of the hearers." 2 Tim. ii. 14. It "spoils the church of every thing spiritual and scriptural through its philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ." Col. ii. 8. And what evil has it *not* done? Before the coming of Christ in the flesh it "made void the law by its false glosses and its tradition." And since he has appeared, it has, with its new doctrines, modes of explanation, distinctions and defi-

notions, its rites, ceremonies, allegories, mysteries and miracles, "darkened the sun and the air and enveloped the christian world in the thick darkness of a gloomy superstition, under the veil of which the *mother of harlots* practices all her abomination. When ingenuity is under the control of faith and actuated by love, it may be a blessed means of edification to the body of Christ, but when it is left to its own management it will never cease till it has supplanted Christ and every thing scriptural in the church, by its own innovations, as any one *may see this day*. Sixth, "*The love of this present world*" is another powerful means for doing hurt to the church. And it is the more so because it is so congenial to the carnal man. Some, for sake of its "filthy lucre" *enter* the ministry and others *leave* it for the same thing. "Demas hath forsaken me having loved this present world." When a man of a worldly spirit has power in the church; he will of course strive as much as in him lies to put the stamp of his own mind on every thing within his influence. His sermons will be moulded so as not to *offend*, at least a worldly audience. His judicial voice in church courts will be given in favour of the man with the gold ring. He will be for doing away from worship and discipline all those *rude*, and *impolite* forms and practices which marked the progress of former times, and for having all things done in the most easy and fascinating and obliging style. He will not lacerate the feelings by calling up any offenders to be "rebuked before all." He will not disconcert or confuse his parishioners with difficult questions. He will have fine music, a fine church, and if possible polite and fashionable people. He will live in a fine style at home, his daily conversation will savour of the same spirit. Now what is to be expected to be the harvest of such a seed as this? God himself has supplied the answer. Hos. iv. 6—10. "My people are destroyed for lack of knowledge. Because thou hast rejected knowledge, I also will reject thee, that thou shalt be no priest to me. Seeing thou hast forgotten the law of thy God, I will also forget thy children. As they were increased, so they sinned against me; therefore will I change their glory into shame. They eat up the sin (sin-offering) of my people and they set their heart on their iniquity. And there shall be like people like priests, and I will punish them for their ways, and reward them for their doings. For they shall eat and not have enough, they shall commit whoredom and not increase, because

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[From the Christian Magazine.]

MEMOIR OF THE REV. ALEXANDER MONCRIEFF OF CULFARGIE, MINISTER OF THE GOSPEL AT ABERNETHY.

The subject of this memoir was a grandson of Mr. Alexander Moncrieff of Scoonie, of whom some account is given in a former number of this Magazine. In that worthy man, and faithful servant of Christ, there was an eminent instance of the truth of God's word, Prov. xx. 7. "The just man walketh in his integrity: his children are blessed after him." Much he suffered on account of his integrity, both by imprisonment and banishment; but he enjoyed the Lord's presence and support, and his children were blessed after him. He had a large family of children, who were all restored to a respectable and comfortable situation in the world, while the families of many of the persecutors sank into poverty and disgrace; but, what was of far more importance, they were godly and religious. His grandson, in his diary, takes particular notice of this, as an instance of the goodness and grace of God to that family; and he prayed that he also might be included in the blessing. His prayer was heard. Being named after his grandfather, he was endued with a double portion of his spirit.

Mr. Alexander Moncrieff, of whom we are now to give some account, was born in July, 1695. He was son to Matthew Moncrieff, Esq. of Culfargie, a considerable estate in the parish of Abernethy, with a good mansion-house, pleasantly situated on the banks of Earn. His mother's name was Margaret Mitchell. It was his happiness that both his parents were eminently religious. In early youth, he sustained a great loss by the death of his father; but this was in a good degree made up by the affectionate care, religious instruction, and godly example of his mother, who lived to see her darling son a zealous and acceptable minister of Christ. He also received much benefit from his uncles, Messrs. John and William Moncrieff, of whose care and attention he makes a grateful acknowledgment in his diary.

Agreeable to his own inclination, he was early designed by his parents for the work of the ministry, and was educated with that view. After the usual course of learning at the grammar-school, he entered on the study of philosophy at St. Andrew's, in which he spent three years, and took out his degrees as Master of Arts. He then entered on the study of divinity, in which he spent three sessions at St. Andrew's. About that time,

the Galatians, "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto *another gospel*, which is not another, but there be some that trouble you and would pervert the gospel of Christ. But though we or an angel from heaven preach any other gospel unto you than that which *we* have preached unto you, let *him be accursed*. Ch. i. 6, 7, 8. Fourth, They are naturally led to put out feelers, first to try in *private* how their sentiments and views will be received before they set them before the public especially such as have any cunning or management. The apostle seems to have this very thing in his eye when he says to Timothy, "of this sort are they which creep into houses and lead captive silly women, laden with sins, led away with divers lusts." Ch. i. 3. 6. And when he says to Titus, "—who subvert whole houses teaching things which they ought not for filthy lucre's sake." Ch. i. 11. Now, that this way of privately practicing on the minds of women is a very skillful one will not be denied by those who remember how successful it was with our first mother. And when men within that have constant opportunity for it are disposed to use it for the purpose of turning the minds of the people away from the truth, they are so much the more dangerous enemies. They are like those who mine under, not the enemy's, but their own fort, and lay the train and hold the match in their hand ready to blow all to atoms before there *can be* a suspicion of any danger. Fifth, An *unsanctified ingenuity* is another and powerful means by which men within have brought many churches to desolation. The apostle terms it "man's wisdom" and "the wisdom of this world," which cometh to nought. 1 Corinth. ii. 4. 6. This is it which findeth out those "enticing words" by which men grow to have a distaste for the simplicity of the gospel and are beguiled out of acquaintance with Christ. It ministers questions rather than godly edifying." 1 Tim. i. 4. It kindles men into "a strife about words to no profit, but to the subverting of the hearers." 2 Tim. ii. 14. It "spoils the church of every thing spiritual and scriptural through its philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ." Col. ii. 8. And what evil has it *not* done? Before the coming of Christ in the flesh it "made void the law by its false glosses and its tradition." And since he has appeared, it has, with its new doctrines, modes of explanation, distinctions and defi-

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MEMOIR OF THE REV. ALEXANDER MONCRIEFF OF CULFARGIE, MINISTER OF THE GOSPEL AT ABERNETHY.

The subject of this memoir was a grandson of Mr. Alexander Moncrieff of Scoonie, of whom some account is given in a former number of this Magazine. In that worthy man, and faithful servant of Christ, there was an eminent instance of the truth of God's word, Prov. xx. 7. "The just man walketh in his integrity: his children are blessed after him." Much he suffered on account of his integrity, both by imprisonment and banishment; but he enjoyed the Lord's presence and support, and his children were blessed after him. He had a large family of children, who were all restored to a respectable and comfortable situation in the world, while the families of many of the persecutors sank into poverty and disgrace; but, what was of far more importance, they were godly and religious. His grandson, in his diary, takes particular notice of this, as an instance of the goodness and grace of God to that family; and he prayed that he also might be included in the blessing. His prayer was heard. Being named after his grandfather, he was endued with a double portion of his spirit.

Mr. Alexander Moncrieff, of whom we are now to give some account, was born in July, 1695. He was son to Matthew Moncrieff, Esq. of Culfargie, a considerable estate in the parish of Abernethy, with a good mansion-house, pleasantly situated on the banks of Earn. His mother's name was Margaret Mitchell. It was his happiness that both his parents were eminently religious. In early youth, he sustained a great loss by the death of his father; but this was in a good degree made up by the affectionate care, religious instruction, and godly example of his mother, who lived to see her darling son a zealous and acceptable minister of Christ. He also received much benefit from his uncles, Messrs. John and William Moncrieff, of whose care and attention he makes a grateful acknowledgment in his diary.

Agreeable to his own inclination, he was early designed by his parents for the work of the ministry, and was educated with that view. After the usual course of learning at the grammar-school, he entered on the study of philosophy at St. Andrew's, in which he spent three years, and took out his degrees as Master of Arts. He then entered on the study of divinity, in which he spent three sessions at St. Andrew's. About that time,

several students of divinity went from Scotland to prosecute their studies under John a Mark, a famous professor of divinity in the university of Leyden, in Holland, among whom we find the names of Mr. John M'Laurin, Messrs. Fullarton, Bruce, Ainslie, and others. Mr. Moncrieff also went over to Leyden in Sept. 1716, and prosecuted his studies with great assiduity, and with such a close application, that it was a wonder that his health was not utterly broken. Besides attending sometimes four, and sometimes five classes every day, he ordinarily spent seven or eight hours in reading and study.

Mr. Moncrieff was prepared for the work of the ministry, not only by a liberal education and diligent course of study, but by a deep experience of religion in his own soul. By the example of all his godly relations, and the influence of education, he had, in early youth, a reverence and respect for religion; and he observes in his diary, that he had a desire to be religious and holy, but not quite so much as he heard his grandfather had been. But he was not left to such an accommodating kind of religion as would allow of a reserve in favour of sin. In May 1712, in his seventeenth year, he was brought under a deep concern about the state of his soul. He got such a thorough conviction of his sin and guilt, that he was in great distress, and made to cry before God, "What must I do to be saved?" After the college rose, he came and staid some time with his uncle, Mr. William Moncrieff, minister at Largo, from whose public ministry, and family-exercises, he received much benefit. Still his trouble remained, and he had recourse to God in prayer; an exercise in which he abounded all his life afterwards. For the sake of more privacy, he often retired to the church and church-yard, and there poured out his soul unto God, in confessing his sin, and crying for mercy: The Lord was pleased gradually to loose his bonds, and to give him such discoveries of mercy as produced a kindly sorrow for sin. Thus he expresses the experience he then had. "In June, at the communion at Largo, I got more of a broken heart on the Sabbath day, than ever I found before; not in a terrible, but in a sweet and pleasant manner, by many degrees more than ever I had formerly experienced: A day I ought never to forget. I hope my sorrow was genuine and evangelical." The Lord was pleased to give him further enlargement, and such experience of peace and comfort, particularly at some communions he attended in that

and the succeeding year, that, even some years after, he expresses, in terms of rapture, the sweet recollection he had of the Lord's goodness to him on these occasions. "O what I felt at the second sacrament I participated of at the Rhynd! I hope I got a real manifestation, and an earnest of heaven. What I got at the first and second time I communicated at Largo! What thirst for God and love to Christ! O sweet church, sweet church-yard of Largo! where I have wrestled, and seen something of God, great, glorious, and soul-engaging. O sweet balm at Forgan! O it is good to be about God's hand! Many a temptation I had, many a struggle with corruption, many a time was I foiled; but thanks to God who giveth the victory."

Under these comfortable experiences, like other young converts, whose affections are warm, and their frame lively, he might be ready to say, "My mountain stands strong, I shall never be moved;" but he soon came to have experience of a different kind, which made him look back to the former with regret, and to cry with Job, "O that I were as in months past!" About the time of his going to Leyden, and for a considerable time after, he had many a sad struggle with the remainders of sin, which he found working powerfully in his heart; so that he was often sadly perplexed with distressing fears that he was yet a stranger to religion. But though he had great and distressing trouble about this matter, it was over-ruled, and blessed of God, for much benefit and advantage to him. He got such discoveries of the power, malignity, and deceitfulness of sin, as greatly enhanced in his view the wonderful love and grace of God to sinners. Often did he express his wonder that the free love and grace of God should be displayed to sinners, whose hearts, as he was convinced from his own experience, were so filled with enmity against God. He was convinced that nothing but omnipotent power could subdue the corruption of the heart. He was also hereby taught the necessity of having his sole dependence for acceptance with God upon the righteousness of Jesus Christ; for he found his best frames and comfortable attainments, often pass away as the morning cloud and early dew; and he considered this to be one reason why the Lord permitted corruption so to prevail with him, and why he was often left in such a dark and dead case, that he might be taught more and more the necessity of living on Christ by faith, both for righteousness and strength.—"It is well worth

while to notice the wisdom of the divine conduct in dealing with some souls. The soul at first conversion has yet a great touch of the law, and a propensity to be saved by the old covenant; and the Lord leaves to formal, sleepy, successful prayers, to convince (as I hope he has done to me) of the uselessness of all performances in order to justification before God."—"Lord, teach me to fight in the name of the Captain of salvation. Possibly it is to learn me this, that I am so often foiled by the enemy, and fight with so little success. I hope I have been ere now, in some measure, convinced of the helplessness of all my duties; but, Oh! that I may flee to Christ for all."—"I remember I did think it a strange-like doctrine to be saved by the righteousness of another, and to have all for nothing. Now I think it strange, that I do not experimentally understand what it is to live by the strength of another. Without this, sin will never be mortified."

These things were not with him matters of abstract speculation. He was earnest about an experimental acquaintance with the doctrine of free grace, both in relation to justification and sanctification. He was sensible of the great evil and danger of legality; aware of the deceitful and disguised manner in which it frequently operates; and he was sensible of the operation of it in his own heart. Concerning this, he makes such acknowledgments, and uses such expressions, as the following: "I am something hanging between the law and the gospel. I cannot get fairly off from the old covenant, nor fairly into the city of refuge. I see that works will not do; but I cannot well understand the mystery of grace; how Christ can do, and will do, and none else can."—"Though I have heard much of the danger of building on a wrong foundation, I have been seeking terms and conditions to bring with me, and putting my duties in Christ's room." So sensible was he of the evil and danger of a legal spirit, that, notwithstanding all the pain he had felt from an awakened conscience, he was earnest to have such a thorough conviction as might be subservient to mortify this attachment to the law of works. "God has been pleased sometimes to awaken me, as he has done now; but a little time,—a plaster made up of law and grace, of self-righteousness, of some good frame,—has given ease. But, Lord, now I beg, for Christ's sake, wound, wound, wound, till no plaster but that of Christ's blood give any ease."

He was very diligent in the duties of re-

ligion, and watchful in every part of his conduct, being afraid of every appearance of evil, and careful in every thing he went about to know what was his duty. But Satan took advantage of this tenderness of his conscience to perplex him with needless scruples about matters lawful or indifferent. "I am tormented with things that are of no moment, thinking that this word writing, or these words spoken, are sins. This is a sad trouble to me. Lord, help me, and if it be thy will, deliver me from it. Whether it be that I have a devil thus daily molesting me, or if it be something in my constitution, I am not perfectly sure."—"If the devil have such power in trifles, as to make a reasonable man doubt contrary to all common sense, what power must he have, when permitted, to make men doubt of the great truths of religion?"—"Lord, pity me, and make me to place religion where it truly is, and not in any thing else; and if it be thy will, remove this trouble." The disturbance given to his conscience was not the only trouble he suffered by these groundless scruples; they were the occasion of distressing temptations, and suggestions that all religion was nothing else than the fancies of a melancholy mind. He was shocked with these thoughts passing in his mind, but they got no hold of it. He had, as he expresses it, "experience of these two truths, that of man's sin and misery; and the other, of the matchless and suitable nature of the remedy;" and was therefore persuaded, that the soul's exercise about them, in a conformity to the word of God, could be no delusion. "It is a hellish temptation, that religion is a fancy. Is it a fancy to love Jesus, to mourn over sin, to fight with corruption, to storm heaven, taking it by force? No, no; it is hellish darkness in spiritual things that gives occasion to such a profane dream."

While Mr. Moncrieff was thus exercised about the state of his soul, the great work of the ministry, with a view to which he was engaged in the study of divinity, was much upon his heart. He had a high estimation of the honour and dignity of the ministerial office, and a great desire of being useful to souls, and promoting the glory of God in that way; at the same time he was sensible of the importance of the work of the ministry, and of the great difficulty of it; and was therefore earnest to have God's call made clear to him, and to have God's presence and assistance in the work when called to it. How his mind was affected about this matter, will best appear from his own expressions in his diary, when he jotted

down his thoughts as they were at the time, some of which are as follows : " I design to apply myself as closely as possible to reading and study for some years, in order to be a minister, if the Lord will. I desire to give the Lord the offer of my service, though I have nothing but sin and want. And if he shall, through Christ and grace, accept of me, and give me all furniture, Christ in the first place, and all necessary gifts ; making me a friend of the Bridegroom, and one of the children of the family, and employ me as an instrument for bringing in others ; I think I will have reason to praise him through all eternity."—" I hope God is putting on my cloaths, and fitting me out for going in the quality of his ambassador, which is far sweeter to me than if he were to encircle my head with an earthly crown, unless, by so doing, I could do as much for his glory. I hope I have got some sweet lessons from Christ. O ! his teaching is sweet. I would cry to God for more love to Christ, and to have him enthroned in the heart."—" If thou call me to the sweet ministry of thy dear Son, Lord, direct and manage wisely and kindly as to the time, that it may not be sooner or later than is for thy glory. Keep from a sinful hand or aim. Let me have thy glory always in my eye, and give me thy presence—O God, do it, or I cry that thou carry me not up hence."—" Do not I long, O Lord, if thou wilt give me thy own call and be with me, to have the happiness of commending Christ to others ? Oh ! commend him effectually to my own soul." When about to enter on trials for a license, he observes, " It is a very weighty matter to be a minister. I can, through divine aid, venture my own soul ; since God hath made it, I should serve him with it ; and I may be severely punished if I refuse, when called to be a minister, because of its difficulty or danger. But shall I risk other people's souls ? If God in mercy do not prevent it, I may be instrumental in damning, instead of saving them. If I be a minister, I should have skill of my business, as every man of his trade. I should thoroughly know the disease of sin, and the remedy, Christ : if I know not my business, I should not meddle with it."

He was also at this time under much concern about the erroneous principles that began to be propagated in the church of Scotland. While he was at Leyden, the prosecution was going on against Professor Simpson, at the instance of Mr. James Webster, one of the ministers of Edinburgh. A

complaint had been made to the Assembly about two years before, that various erroneous principles had been vented by him, whereby the students under his charge were in danger of being greatly hurt ; but the Assembly declined to take up the cause. Mr. Webster, therefore, found himself obliged, for the sake of truth, to submit to the burden of the prosecution, and gave in a libel to the Presbytery of Glasgow. The cause came to a decision by the Assembly *ann.* 1717. Mr. Moncrieff, then at Leyden, knew the time of the meeting, and that this cause was to be in hand ; and he set apart some time for prayer to God for direction to the Assembly, particularly in that business. And, indeed, all the time he was there it was little out of his mind. He consulted about it with the Professors Mark and Waelig, and had their advice about a pamphlet which he then wrote against Mr. Simpson's errors. Thus early did he discover that zeal for the truth, which continued all his life to be a distinguishing part of his character.

We are now to view Culfargie in a more public character. Having continued about a year at Leyden, he returned to Scotland in August 1717. Some time after, probably in the beginning of next year, he was entered on trials, and licensed to preach by the Presbytery of Perth ; but the particular date of his licence is not come to hand. The parish of Abernethy having become vacant by the death of Mr. Dunning, an application was made to the presbytery for the moderation of a call with a view to Mr. Moncrieff. The power of the patrons to present to vacant benefices had been restored by act of Parliament, some years before ; but at that time it was rarely exercised in prejudice of the people's freedom of election. The moderation took place in April, 1720, in presence of three members of presbytery. The call was very harmonious, and the session-minutes bear, that sixty-one heritors and thirteen elders voted for Mr. Moncrieff. The ordination followed in September. Mr. Moncrieff of Methven, a distant relation of Culfargie, preached and presided on the occasion. In the charge, it is said, he used such freedom in warning Culfargie of the dangers that might arise from his station in the world, and in cautioning him against making any account of such a distinction, that some of his relations took it amiss. But when Culfargie heard of their taking offence on that head, he expressed his displeasure at their doing so, and declared, that he heard nothing but what was

highly necessary and proper. He himself was so disposed to prefer the concerns of his ministry to every thing else, that he could not think any warning on that head too much.

Mr. Moncrieff's entrance into the ministry was in the time of the controversy about what is usually called, the Marrow-doctrine. The General Assembly, in May before his ordination, had condemned some propositions picked out of a book, called *The Marrow of Modern Divinity*, representing these propositions as containing Antinomian doctrine, and injurious to holiness. Several ministers, who considered the Assembly's act as injurious to the doctrine of free grace, prepared a representation, or remonstrance against it, which they gave in to the next Assembly, *ann.* 1721. Mr. Boston, in his *Memoirs*, tells, that at the time of the Assembly's meeting before giving in the remonstrance, the brethren, usually called the Marrow-men, had a meeting at Edinburgh, which was attended by several ministers who were not subscribers; but he complains of the trouble and embarrassment they received from them; by urging some proposals about the method of procedure, "besides picking quarrels with the Representation;" and he mentions Mr. Warden, and Mr. Moncrieff of Cullargie, as particularly active in this matter. From this, however, we are not to conclude that they were enemies to the Marrow-doctrine; nor does Mr. Boston insinuate any such thing. On the contrary, he says that Mr. Warden was a noted preacher of the doctrine of free grace. Cullargie's attachment to the same doctrine may appear from what is already observed; and if he had not been friendly to the cause they were engaged in he would not have attended the meeting of the Marrow-men. To come to them in a pretence of friendship, while designing to embroil and embarrass them, was so contrary to his known character for open integrity, that he was in no danger of falling under any imputation of that kind. From the best motives, he might concur in urging proposals about the method of procedure, which others of more experience, and better acquainted with the state of the Assembly, might judge to be very inexpedient. His finding fault with some things in the Representation, or wishing to have it corrected, (and some alterations were made in consequence of what was said by him and others), was also consistent with friendship to the cause. It is well known that the manner of expression used in the Marrow was, in

several instances, a matter of scruple to some who were real friends to the doctrine; and there might have been also some expressions in the Representation that he wished to have altered, from a fear of giving a handle to the opposers of the Marrow-doctrine. At any rate, if he was then a little behind, the active part he took in the Act concerning the doctrine of grace, emitted, about twenty years after this, by the Associate Presbytery, shewed what proficiency he had made.

As Mr. Moncrieff had formerly manifested great concern of mind about the errors vented by Professor Simpson, he found afterwards still more cause of concern from that quarter. The Assembly, *ann.* 1717, had passed the matter very slightly, prohibiting him from teaching the opinions libelled. In 1726, a new process commenced against him for denying the Supreme Deity and necessary existence of our Lord Jesus Christ. This process was terminated, *ann.* 1729, by his being suspended from teaching and preaching, without any farther censure. Mr. Moncrieff was very anxious about this cause, and attended the issue. Though he was not a member, he could not satisfy himself in remaining silent; but having asked liberty to speak, he declared his dissatisfaction that the Assembly did not proceed to a higher censure against one who had been found guilty of impugning such a fundamental article of the gospel. And in opposition to that dangerous error, he published a learned treatise, proving and vindicating the doctrine of the Supreme Deity of Christ.

(To be Continued.)

PROTESTANT RELIGION IN FRANCE.

I think it my duty to announce an event which may produce the most serious consequences to the Reformed Churches of France; I refer to the dismissal from office of Mr. ADOLPHUS MONOD, by a decree of the Minister of Religion. That you may understand the details into which I am about to enter, I must first give some account of the legal organization of the Protestant Churches in this country.

Before the revocation of the edict of Nantes, the French Protestants had general and particular *Synods*, which were appealed to, to decide upon all questions of doctrine, and measures of discipline in regard to pastors. These *Synods* were abolished when Louis XIV. deprived our churches of their freedom of worship. There are still, it is true, in the south of France, some

associations of pastors, but these associations had no legal character, and could exercise only a very limited authority. During the revolution, all was disorganized; the Protestants did not dare even to assemble for religious worship. At last, when Bonaparte had re-established the Catholic Church by his Concordat with the Holy See, he also turned his attention to the Reformed Church, and on the 18th Germinal, year X. caused to be published the *Articles of the Organization of the Protestant Worship*. In this new organization Bonaparte did not re-establish the ancient Synods, for he feared any independent power which might oppose his despotism. He permitted nothing to exist but the *consistories*, which were feeble and isolated bodies, having but little influence, and consequently incapable of resisting the arbitrary orders of imperial power. The duties of the consistories were to maintain discipline, administer the property of the church, and dispense alms. The members of the consistories were chosen from those *who made the largest contributions*. The government reserved to itself the right of deciding upon all dissensions and complaints which might arise between the pastors and the consistories.

Such is the present organization of the Reformed Church; and the evils which must necessarily arise from such a state of things can easily be imagined. The ancient Synods being abolished, there remains no longer any competent authority in the Reformed Church of France to pronounce upon *questions of doctrine*; this power belongs, by a monstrous usurpation, to the political authorities. Counsellors of state are made to pronounce judgment on points of religious doctrine! The members of consistories are composed of *those who pay the most taxes*, that is to say, the richest, and these are not always *the most pious*. Our churches are mostly governed by persons without religion, without faith, and having no other title than their money to the place they occupy. Still the consistories claim to decide in matters of doctrine, in the absence of Synods, and it is hardly necessary to add, that in their decisions, they commonly pronounce against orthodoxy, which they call a rigid, barbarous, superannuated system, little adapted to the ideas of the present age.

With these explanations, I come to the particular event which has furnished the subject of this letter.

Mr. ADOLPHUS MONOD was called about five years since to serve the Reformed

church of Lyons, one of the most important places in France. He had made great attainments in learning at the academy of Geneva, and there enjoyed a high reputation, which he has since justified and increased. Mr. Monod is certainly a superior man, both on account of his theological knowledge, and the talent which he displays in preaching. Men of all religious opinions do justice to the superiority of his genius, and agree in saying, that he is *one of the first* among the French preachers. For myself, I believe him to be indisputably the *first of all*, and there are many who partake of my opinion on this point. No orator equals Mr. Monod for force of reasoning, for profound views and clearness of style: he stands above all others in this important part of the evangelical ministry.

But it was found that Mr. Monod, when he left Geneva, adhered faithfully to the fundamental doctrines of the gospel. He discoursed before his flock at Lyons with the lofty genius and the energy which characterized him: and at the same time he preached Christ crucified, without fear of men, and without wishing to *accommodate himself*, like many others, to the opinions of the age. He denounced with all the force of his eloquence, infidels, scoffers, phariseists, socinians, latitudinarians. He showed himself to be, in a word, an evangelical, orthodox preacher, or, as it is termed in France, a *methodist* preacher. Hence the many accusations and complaints brought against him by worldly men, especially the members of the consistory. And the cry was so much the louder as the voice of the preacher was more powerful. Had he possessed less talent, they would have suffered him to preach without hindrance; they would have turned his discourse into ridicule, and this small revenge would have satisfied them. But with Mr. Monod they could not act thus; he was too eminent a preacher to be put down by ridicule, and this irritated them. It was not their railery but their anger which he excited, and the consistory strove to remove the man, whom they could not successfully assail with any of their weapons. They formed intrigues and plots among the members of his flock to induce Mr. Monod to ask a dismission; but this worthy servant of Christ stood firm at the post where God had placed him; and the efforts of his enemies did not lessen his zeal and fidelity in preaching the gospel.

Things remained in this state for several years. The consistory, and the infidels of his flock, did all they could to vex and dis-

gust the Pastor, and induce him to leave ; while Mr. Monod, on his part, continued to proclaim free salvation by Jesus, redoubling his efforts for the conversion of souls, employing the two-edged sword of the word to smite sinners, and acting in the fear of God without regard to the fear of the world. At last a circumstance, in itself unimportant, brought on a crisis, which ended in the removal of Mr. Monod from office.

In the Reformed Church of Lyons, as in most of the churches in France, there are many members of the church, who commune as a matter of *form or habit*, and not from true faith. These persons partake of the Lord's Supper with as little preparation and reflection as they would attend on any worldly ceremony. Mr. Monod felt it due to his conscience to warn such of their error.

On the 20th of March, 1831, a week before Easter, he preached from the text 1 Cor. xi. 24, 25. He showed with great force to his hearers that *it was necessary to HAVE FAITH BEFORE COMING TO THE HOLY TABLE, and not TO COME TO IT TO OBTAIN FAITH.* "The holy supper," he says in his sermon, which has been printed, "is not a *means of salvation*, but it is for those who have been saved, a *commemoration* of salvation already obtained. You perceive from this, who they are that ought to commune. They are those who believe, those who have obtained the remission of their sins, those who have eternal life, those who are born again ; to them alone does the communion belong ; for them alone is the table set. And yet there are men who, merely because they have been baptized and attend religious worship, pretend to have a right to the communion ! As if to be a member of the church was but to bear the name only of Christ ! as if regeneration came by the water of baptism, and not by the Holy Spirit ! as if a human voice, as if a house, as if the walls, the pillars, the benches of a church could convert sinners ! Alas ! what strange disorder ! what profanation of the body and blood of Christ !" Mr. Monod afterwards brings to view the severity with which the primitive church refused the holy supper to infidels and impenitent sinners. He then cited several articles of the ancient discipline of the reformed churches of France, which suspend from the communion not only murderers, thieves, and adulterers, but also profane swearers, gamblers, those who frequent theatres, those who do not observe the Sabbath, &c.

This sermon raised a terrible storm against Mr. Monod. The consistory assembled and

censured the pastor on two grounds ; first, because he had spoken with approbation in his discourse of the ancient times, when suspension from the supper and excommunication were allowed ; secondly, because he had said that Satan had insinuated himself even into the *seat of Jesus Christ*, thus reflecting upon the second Pastor of Lyons, who is an avowed Socinian. Mr. Monod replied that he was supported, first by THE BIBLE, upon which his whole discourse, was founded ; and secondly ; by the confession of faith and ancient ecclesiastical discipline of the reformed churches of France. But the consistory, composed mostly of infidels, would not accept a justification which rested on so solid grounds, and arrogated to itself the right of suspending Mr. Monod from the office of Pastor. The matter was referred to the Council of State at Paris. The members of this Council found themselves in a difficult position, for they easily perceived that it did not belong to them to decide such a question, and that the law which conferred on them this power was absurd. How indeed could men occupied wholly with politics, decide a question of religious doctrine and ecclesiastical discipline ? It would have been as ridiculous as to call upon a professor of theology to decide respecting the military operations of the general of an army. A decision however was necessary, and some of the Councillors of State, to relieve themselves from the embarrassment, proposed to M. Monod to withdraw *voluntarily*. But this faithful minister of Christ replied that he should wait till he was *deposed*, that he did not wish to quit the established church *before he was driven away*, and until it was well ascertained that the preaching of the gospel was no longer tolerated in the reformed churches of our country. The Council of State, perceiving that they could not overcome the firmness of M. Monod, postponed the further consideration of the matter. They waited a whole year before giving a decision. At last, convinced that a longer delay was impossible, they simply resolved on M. Monod's *dismissal* from office, without assigning any reason but the *good pleasure* of the government : a new proof that the Council of State regarded themselves as incapable of deciding in such a matter, because they did not dare to indicate the reasons of their decision.

Mr. Monod was obliged to obey, and has withdrawn from the church of Lyons, but not from all his flock. Unwilling to abandon those among the members of this church who partake of his religious faith, he

has opened a separate place of worship at Lyons, and formed a dissenting church. I have learned from an authentic source, that the number of his hearers is considerable, and that the efforts of this pious servant of Christ are blessed to many souls. Lyons is a city dear to the hearts of Christians. It is there that one of the first churches of the Gauls was founded under the bishop *Irenaeus*, the disciple of Polycarp. It is there also that in the middle age, *Peter Waldo* raised the standard of reformation, and became the founder of that interesting sect which exists still under the name of the Waldenses of Piedmont.

ECCLESIASTICAL CORRESPONDENCE.

Last year, the Synod of the Reformed Dutch Church addressed a Letter to the United Associate Synod of Scotland, to which an answer has lately been returned, and is published in the *CHRISTIAN INTELLIGENCER*. In the following extract the Scotch Synod assign the reason why they did not make their *TESTIMONY* a term of Christian communion. It appears to have been the production of profound metaphysicians, who made it, "*in cases not a few, too metaphysical and profound for common minds to grasp very distinctly.*"—Consequently, common minds "could not be supposed to give it a conscientious approbation."

You are so candid, dear Brethren, as besides referring to the authorized standard of your faith and administration, to furnish us with a succinct view of your doctrines, of the form of your worship, of the character of your Church Government, of the order of your ecclesiastical polity, and of the history of your venerable church. Having done so, you are entitled to a similar explanation from us in return. But as this communication is already too long, we cannot extend it much more, suffice it to say, that we adopt the standard of the Church of Scotland, especially the Westminster Confession of Faith only with this reserve or explanation, that no one among us is called upon to approve compulsory persecuting, or intolerant principles in religion, should he think that these are involved in the 23d chapter of that confession, or elsewhere.—That we hold as you do the Presbyterian form of Church Government, that our mode of worship, and order, and discipline, are those which were observed by our national church, in her purest times;—and that our Elders and Deacons are elected not for a limited period, but for life, "*ad vitam aut culpam.*" But, we judge, it may be more satisfactory to you to receive the authorized documents of our Church, which have been framed since

the Union; and with which you may not as yet be acquainted. We shall therefore transmit them along with this letter. Let us only add in explanation, that the *summary* is intended for the instruction and trial of candidates for admission into communion, not however to supersede the study of books of a higher class, where this may be expected, or can be attained: that the *Pastoral Address* was prepared and promulgated, immediately after the Union, to promote the spiritual interest of the conjunct church: and that the *Testimony*, consisting of two parts—historical, and doctrinal, was designed to exhibit, in a concise form, the origin and progress of the Secession, as well as to illustrate the doctrines we hold, and to guard our people against the errors, and evils we would have them avoid, without, however requiring (what few could be supposed conscientiously to give) a specific approbation of all the views it contains, so multifarious, and, in cases not a few too metaphysical, and profound, for common minds to grasp very distinctly. We perceive, and we know, beloved Brethren, that in some instances we differ from you, in certain subordinate modes of worship, as well, as in the duration of some offices, but what are these to the many things, in which we are agreed?

The Punctual Hearer.

A woman who always used to attend public worship with great punctuality, and took care to be always in time, was asked how it was she could always come so early; she answered, very wisely, "That it was part of her religion not to disturb the religion of others."

The Late Hearer.

A minister, whom I well knew, observing that some of his people made a practice of coming in very late, and after a considerable part of the sermon was gone through, was determined that they should feel the force of a public reproof. One day, therefore, as they entered the place of worship at their usual late period, the minister, addressing his congregation, said "But my hearers, it is time for us now to conclude, for here are our friends just come to fetch us home." We may easily conjecture what the parties felt at this curious but pointed address.

A HINT TO CORRESPONDENTS.

It is desired, that our correspondents would guard against the use of "short hand," in their communications for the Monitor, as this subjects us to the necessity, either, of transcribing, or, of paying an extra price to our compositors.

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NOTICE TO PATRONS.

Communications, Subscriptions for the work, and remittances of money, should be addressed either to the subscriber, or to the **REV. JAMES MARTIN.**

Persons visiting the City, and wishing to pay their subscriptions, can, in the absence of the subscriber, pay them to **Mr. ANDREW WHITE**, at the old stand, No. 71 State-street, who is authorised to receive money for the Monitor and give receipts.

CHAUNCEY WEBSTER.

Albany, N. Y. June, 1832.

TERMS \$2 00 per annum, payable in advance or at the annual meeting of the Associate Synod.

✧ It is proper for us to acknowledge the promptness of a great proportion of the subscribers to the Monitor in remitting payment for their subscriptions. From the experience we have had in connection with the periodical press, we hesitate not to affirm a full belief that there is neither a newspaper, nor a periodical, in the United States, the great body of whose subscribers pay more promptly than those of the Monitor; but nevertheless its circulation is limited, and owing to a variety of causes, much remains unpaid, and we have been under the necessity of striking a number of names, from whom we have received nothing in a series of years, from our subscription list. This will explain to some the reason why the Monitor no longer comes to them. It is with reluctance we adopt this measure; but no other means seems to present itself, without serious objections.

It will be seen, by a reference to the minutes of Synod, that its next annual meeting will not take place till October, 1833; it is, therefore, hoped that those who owe for the 8th, or any previous volume of the Monitor, will remit the amount of their dues by mail.

Every succeeding year demonstrates the utility, and we may add necessity, of such a work as the Monitor, in the Associate Church; and this is so generally believed and acknowledged by our people, as to supersede the necessity of dwelling upon it. We therefore submit to each subscriber, whether he can better serve the cause of truth, than by procuring one additional subscriber: surely each one has some friend with whom he has sufficient influence to induce him to take the work.

Of the character and design of this work, it is unnecessary to speak. It has been eight years before the Christian public; with them we leave it, with earnest solicitations to the Great Head of the church, that he may be pleased to preserve it from becoming a vehicle of error, and bless it as an instrument of good to his cause and people.

ALBANY, JUNE, 1832.

AGENTS.

✧ All ministers and preachers of the Associate Church.

In addition to the ministers and itinerating preachers of the Associate church, who are authorized to receive subscriptions and money, and give receipts, the following persons are authorized to act as agents:

Wm. Stevenson, Jun., Cambridge, Washington

Co. N. Y.

Joseph M'Clelland, New-York City.

George M'Queen, Esq. Schenectady.

A. Bachop, Argyle, Washington Co. N. Y.

Wm. Dickey, Pittsburgh, Pa.

C. Bain, Jun. Argyle, Washington, Co.

John Smart, Huntingdon, Pa.

Wm. M. Goodwillie, Barnet, Vt.

Rev. A. Whyte, Jr., Baltimore, Md.

Andrew Munro, Canonsburgh, Pa.

John M'Cleary, York, Livingston Co. N. Y.

Philip Watts, Shelbyville, Ky.

James Galloway, Jr., Xenia, Ohio.

James Willson, Esq. Oxford, Pa.

Subscribers in Indiana, Illinois, and Missouri, are requested to make payment to the Synod's Missionaries, who will also receive and forward the names of new subscribers.

Agents or others may enclose money to us at our risk, and at our expense where more than \$5 is enclosed.

A number of extra copies of the 9th volume are being printed under the expectation that they will be called for.